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ABSTRACT

The classroom activities in this book focus on teaching about Korean culture and society within the context of larger social science units. Also, some of the lessons may be taught within the context of the humanities and fine arts. An historical overview and a list of suggestions for working with small groups introduces the 18 lessons. The format for the lessons includes: (1) the introduction of the activity; (2) objectives; (3) the grade level; (4) teaching time; (5) materials; (6) teaching procedures; (7) teacher background notes; (8) student handouts; and (9) follow-up activities. The focus of the study of Korea is set by activity 1 which is a discussion of the 1988 Summer Olympic Games in Seoul. Nations throughout the world that will be participating in the Olympics are identified. Activities 2 and 3 illustrate Korea's status in the world and discuss important historical figures. Activities 4 through 15 provide an overview of Korean culture and life thorugh discussions of: (1) the Confucian ethic; (2) Korean homes; (3) Korean foods; (4) Korean family celebrations and holidays; (5) Buddhism; (6) the Korean alphabet; (7) Korean proverbs; (8) Korean folklore and poetry; and (9) Korean games and kites. Activities 16 and 17 emphasize Korean economic development and Korean trade. The concluding activity is a community study of Koreans in the United States. A list of additional resources for teaching about Korea is provided. (SM)

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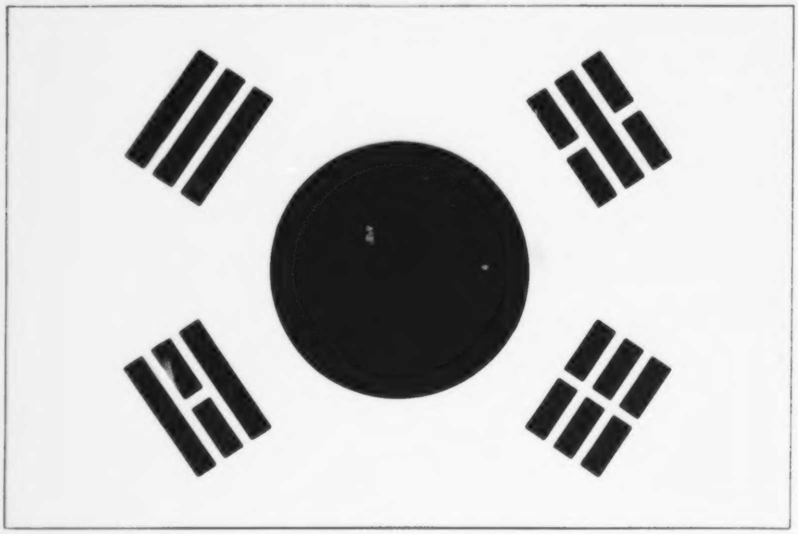

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TEACHING ABOUT KOREA:

ELEMENTARY AND SECONDARY ACTIVITIES

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FOREWORD

Over a century has passed since Korea and the United States of America established diplomatic relations. In the last few decades, close ties between the two countries have developed in the economic, political, military, and cultural spheres. In recent years, the importance of Korea to the United States has markedly increased as Korea has become the seventh largest American trading partner. Moreover, the Korean community in the United States has rapidly grown in size and status, contributing to the pluralism of cultures.

Therefore, it is understandable that Americans' interest in Korea has grown as Americans have become more aware of Korea's position in the international community. However, there are insufficient English-language resources which can be used in teaching and learning about Korea. American social studies textbooks tend to deal with Korea too briefly, and some of the information in the textbooks is outdated or incorrect. Few additional teaching or learning materials are available.

In order to provide American teachers and students with relevant classroom materials on Korea, this sourcebook of 18 lessons has been developed as a result of the joint effort of the Social Science Education Consortium in Boulder, Colorado, and the Korean Educational Development Institute in Seoul.

We hope this sourcebook will help Americans to understand Korea in its true perspective.

Young-shik Kim, Ph.D.
President, KEDI
Seoul, Korea

In the past several years, interest among educators in teaching about Korea has heightened--largely due to Korea's increasing importance in international trade, Korean immigration to the United States, and the selection of the Republic of Korea as the site of the 1988 Summer Olympic Games. The lessons in this sourcebook represent an international effort to provide teachers across the United States with relevant materials on Korea that can be easily integrated into existing K-12 social studies programs. The project was conceived by curriculum specialists at the Korean Educational Development Institute in Seoul and the Social Science Education Consortium in Boulder, Colorado. The materials were developed with the valuable assistance of classroom teachers and curriculum leaders from across the United States. It is our sincere hope that these learning activities will provide teachers a timely tool for teaching about the Korean people and culture.

James R. Giese, Ph.D.
Executive Director, SSEC
Boulder, Colorado

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INTRODUCTION

Although Americans have had contact with Korea since the late 19th century, widespread consciousness of Korea and Korean culture has only recently emerged. Throughout its long history, Korea and its culture have been overshadowed by its enormous neighbor to the northwest, China. In the 20th century, Korea again took a back seat to American interest in Japan. Our early contacts with Korea were shaped by traders and missionaries. However, for a generation between 1910 and 1945, official contact between our governments ceased, as Japan assumed control of Korean diplomatic relations and subjugated Koreans to their rule. In the post-World War II period, Americans returned to Korea, but our contacts with Koreans were flawed by the tragic split of Korea into two spheres as a result of the occupation of divided Korea by the United States and the U.S.S.R. in 1945 and by the catastrophic Korean War between 1950 and 1953.

Korea's unfortunate experience of the 20th century has left a legacy of stereotypes about Korea that belie her long and distinguished history while obscuring a true appreciation of the depth and sophistication of the Korean historical experience. After the American participation in the Korean War, Korea became better known to the American public, but mainly as a poor country in need of help. This negative image lasted long after the Korean War ended, due to its legacy in Korean War movies, the M*A*S*H* television series, and the vivid memory of poverty and destruction perceived by many Americans who participated in the war. Only in the past few decades has the relationship between the United States and the Republic of Korea flowered and the image of Korea among the American public improved, fueled by the increasing prominence of Korea in world trading circles and the dramatic rise of Korean immigration to the United States.

In 1986 Korea ranks as our seventh most important trading partner. This ranking is symbolic of Korea's rising prominence in an increasingly interdependent world. Korea's per capita gross national product in 1961 stood at a meager U.S. $82, near the bottom of the international income scale. With the economy growing at an average annual rate of 8.6 percent since 1962, per capita GNP in 1984 reached U.S. $2,080[1]. Exports rose about 600 times from $55 million in 1962 to $32 billion in 1985[2], due basically to soaring foreign sales of an increasing variety of manufactured goods, including in recent years, microcomputers and automobiles. In addition, the Republic of Korea will host the 1988 Olympic Games in Seoul. Receiving the venue for the 1988 Olympics stands as testimony to Korea's arrival as a full and valued member of the international community. The remarkable rise of the Republic of Korea to international prominence in the past few decades and the breathtaking speed with which the Koreans have transformed their economy and society since the 1960s have generated tremendous interest worldwide. It is appropriate, therefore, that the subject of Korea and Korean culture

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1. The World Bank Atlas, 1985. Washington, DC: The World Bank, 1985.
2. Korean Economic Yearbook. Seoul: The Federation of Korean Industries, 1986.

become more prominent in the curriculum of our schools. It is to the expansion of understanding and appreciation for Korean culture that the materials featured in this collection are dedicated.

The United States has always been a nation of immigrants, and our culture and society bear the marks of the many different peoples that have come to our shores. After World War II, a second great migration of people to the United States began. With changes in the immigration law in 1965, Asians began to occupy an increasingly important position in this new migration. Today, within the new Asian migration, Koreans rank as the second fastest growing group of new Americans. According to the 1980 census data, the Korean community in the United States is made up of 354,543 people.

Korea has always been a part of the larger East Asian civilization, and her contributions to this larger civilization have been quite significant. Indeed, it is important to study Korea on her own terms, not as a variant of Chinese civilization, but as a civilization that has made important contributions to world culture. Modern Koreans are the product of an extraordinarily long process of historical development.

The habitation of early men in Korea seems to have started about half a million years ago in the paleolithic period. The first state in Korea, Ancient Choson, was founded in 2333 B.C. by the mythological founder, Tan'gun. Ancient Choson expanded from the southern part of Manchuria to the northern part of the Korean peninsula. In 108 B.C., Ancient Choson was overthrown by the Han Empire of China, which established four provincial commanderies in the northern peninsula and Manchuria.

Records indicate that the Chinese soon lost their influence in the three colonies other than Lolang as a result of continuous struggle with neighboring Korean tribal states, especially Puyo and Koguryo. By the first century A.D., Koguryo (37 B.C.-A.D. 668) was firmly established as a state power and drove the Chinese colony Lolang out in 313 A.D.

While Koguryo clashed frequently with Chinese power in expanding their territories, Paekche (18 B.C.-A.D.660) amassed power in the south. The following centuries witnessed the growth of Shilla's (57 B.C.-A.D. 935) more fully organized state power.

Shilla, with support from the Tang Empire of China, conquered Paekche and Koguryo in 660 and 668 respectively, becoming Unified Shilla (668-935). However, they were unable to dominate Koguryo's Manchurian territories. A former Koguryo general formed an army of Koguryo and Malgal (a Tungusic tribe) people and founded the state of Parhae (669-926) in former Koguryo territories. When Parhae was conquered by Khitan in 926, the Manchurian portion of the Parhae territory was lost from Korean history, though the southern area of the Amnok (Yalu) river (in the Korean peninsula) was restored by the Koryo Dynasty (918-1392) and Choson Dynasty (1392-1910).

Near the end of the Shilla dynasty, many country leaders came forth. One of them, Wang Kon, received the support of landlords and merchants whose economic as well as political power overwhelmed the Shilla government. Enthroned as the founder King of Koryo, Wang Kon accepted the abdication from the throne of King Kyong-sun of Shilla in 935.

Installation of a civil service examination system to recruit officials by merit (A.D. 958) and establishment of the practice of allotting land and forest lots to officials (A.D. 982) paved the way to rule by Confucian state model, though Buddhism was the state religion.

The warrior classes, who had been degraded and paid less up to the 12th century, uprose against the literati classes in 1170. When Mongols invaded Korea in 1231, the Koryo government led by the warrior classes resisted for as long as 40 years. However, Koryo was finally defeated, and Mongols dominated (not colonized) the Dynasty for 86 years.

When Koryo expelled the Mongol in the middle of the 14th century, the land-grant system had been broken down because only Mongol-favored officials and military men, along with a handful of gentry, owned the vast majority of agricultural land. King Kongmin made efforts to reform the government and land-grant system, which caused insurmountable opposition and subterfuge from pro-Mongol officials and military men. Moreover, Confucian scholars, who had become imbued with the neo-Confucian doctrine, no longer agreed with Buddhist ideas and criticized the wealth and power of Buddhist monasteries.

Under these circumstances, General Yi Song-gye with a distinguished combat record, established the new dynasty Choson with the help of neo-Confucian scholar-officials. The Choson Dynasty (Yi Dynasty: 1392-1910) accepted from its inception neo-Confucianism as its official ideology, and attempted in good faith to realize the ideal world envisioned by the Confucian sages.

The status land tenure system was instituted, which improved peasants' standards of living by guaranteeing land tenure in terms of cultivation rights, which were not subject to confiscation. Compared to Koryo Dynasty, much more powerful ideological and institutional checks were placed upon the monarchs. The censorate institutions played an extremely important role in providing checks and balances in the allocation of power and authority within the government.

The Choson Dynasty placed utmost emphasis on rule by means of virtue and merit and instituted the civil service examination system as the main channel of recruiting officials for government service.

After the devastation caused by Japanese invasions at the end of the 16th century and Manchu invasions in the early 17th century, considerable economic development and social improvements burgeoned in the 17th and 18th centuries. At that time, a school of practical learning (Sirhak) with scientific and pragmatic approaches grew, as many scholars sought solutions to social problems through administrative reforms of social systems, including land distribution and agricultural improvements.

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By the 19th century, the socioeconomic changes (especially upward mobility) had been so extensive that the traditional order was no longer able to contain the ferment that had been brewing for some time. To compound the situation, the royal family had for about 60 years been unable to produce an heir who could live to maturity. Such a situation created a power vacuum at the apex of the government, permitting the consort families to wield undue influence. Signs of the disintegration of the traditional order were evident in many sectors. The series of rebellions reflected such a crisis. The challenge of the Japanese and imperial powers came just at this juncture, in the late 19th century.

As a result of failure by the Choson Dynasty to achieve timely modernization in the 19th century, Korea was colonized by Japan in 1910. For the first time in her long history, Korea had lost her independent political integrity and been subjected to direct control by an alien power. However, Korea regained her independence after 35 years (in 1945) as a result of the Korean people's incessant fight for independence and Japan's defeat in World War II. The Republic of Korea was founded in South Korea in 1948.

Throughout their long historical experience, Koreans molded a unique cultural and political identity. This identity was molded in the overwhelming presence of Chinese culture and political power. The Three Kingdoms (Koguryo, Paekche, and Shilla) were important actors in the development of Buddhism and its transmission to Japan. The tombs, temples, and artifacts exhumed from the ancient Shilla capital (at the site of the modern city of Kyongju) serve as a testament to the technological and artistic brilliance of Shilla. Koreans were also cultural and technological innovators. Koryo technicians created the first movable metal type in 1234. Their ceramic craftsmen also produced celadon, a type of ceramic ware highly prized by contemporary collectors as well as modern connoisseurs. The rain guage was made in 1442--the first in the world. Linguists of the early Yi Dynasty devised the Korean alphabet (Han'gul) in 1443, producing a highly sophisticated system for representing Korean speech as well as a wealth of linguistic studies of languages of the period. Yi Dynasty shipbuilders gave the world its first ironclad ships in the late 16th century, as the Koreans struggled against the Hideyoshi invasions. Thus, throughout its long history, Korean artists and craftsmen were busy, and they have left an artistic legacy unrivaled by any society of comparable size.

Korea, therefore, is remarkable not only because it has a long history, but because it arrived in the modern world with a distinct identity. To understand modern Korea, we must study the philosophical, political, social, and artistic traditions that molded this identity.

We can only gain an appreciation for our new Korean neighbors within American society and our Korean friends abroad by studying in depth the culture, values, customs, and history that mold their identity. In doing so, we can gain a new appreciation for the unique identity of Koreans; at the same time we can expand the international consciousness of our own students. The United States is blessed with diversity, but for years we did not draw on the reservoirs of culture that exist in our own backyards. In the internationalist future, it will be important that we become more, not less, aware of different cultures and values because our world can only be understood from a sophisticated international perspective.

The teacher activities contained in this sourcebook strive to present information and insights on Korean culture and society. Recognizing that few teachers can afford the luxury of devoting entire units to the study of Korea, these activities focus on teaching about Korea within the context of larger social science units. In addition, some of these lessons can be taught within the context of the humanities and fine arts. In this way, it is hoped that more teachers will be able to integrate information about Korean society and culture into the required social science curriculum. Although some effort has been made in recent years to make information about Korea available at the K-12 level, until now these efforts have been localized and fragmentary. With the introduction of this collection of teaching activities, comprehensively designed and carefully researched as they are, we have reached a milestone in Korean studies in the United States. For now what used to be the focus of only a few courses at the college level has found its way into a useful sourcebook with practical application to the K-12 curriculum. It will surely play an important role in introducing Korean culture and society to our students, laying the base for a better understanding of our Korean neighbors in today's global village.

GROUP DYNAMICS*

Many of the lessons in this sourcebook suggest the use of "small groups." The following suggestions are recommended to the teacher when working with small groups of students:

- Limit your groups' sizes to a minimum of four people and a maximum of six.

- Groups may be self-selected or designated by the teacher.

- Complete all instructions for the group task before handing out any materials.

- After the tasks of the activity have been described, it is often helpful to do an example as a large group. This clarifies your expectations, demystifies the tasks, and offers each small group a directed start.

- While small groups are working, circulate among them to be of support and to answer any questions that may arise.

- As groups are working, don't hesitate to make statements that help keep them on task, such as "You should try to begin writing soon," or "We want to 'report out' in five minutes." But also avoid making students feel too pressured.

- In activities that have the small groups report, ask them to monitor what other groups say by making a check on their papers next to observations that are the same or similar. When their turn comes, they need only address items that haven't been mentioned. This technique accomplishes two things: it avoids boring repetition and saves time.

- Allow time for people to think during discussions. If someone asks a question, or if there is a pause in discussion, don't feel that you have to fill in the gap.

- Utilize the experience and knowledge of students by refocusing questions back to them, asking for their opinions, and asking divergent as well as convergent styles of questions.

- In some way, try to validate the results and efforts of each small group.

- Finally--and perhaps of greatest importance--as teacher, release some control over activities. Brainstorming, small group dynamics, simulations, and role plays can lead the groups to awareness and realization not possible if the teacher is unwilling to relinquish partial control of the activities.

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1. THE 1988 OLYMPICS: HARMONY AND PROGRESS

INTRODUCTION:

In 1981, the International Olympic Committee (IOC) selected Seoul, Korea, as the site of the 1988 Summer Olympic Games. One of the world's ten largest cities, Seoul is the hub of the Korean nation. The Olympic motto chosen for 1988, "Harmony and Progress," has special meaning. In recent history, the Olympic Games have been unsuccessful in gathering all the nations of the world. Students may recall that the 1980 Moscow Games and the 1984 Los Angeles Games experienced significant boycotts. Hence, the importance of the word "harmony" in the Olympic motto. In 1988, the Korean people look forward to welcoming more than 13,000 athletes and officials from 161 nations around the world. It has been estimated that more than 350,000 foreign visitors will travel to Seoul to enjoy the Olympic Games. Koreans welcome the opportunity to host the Summer Games, viewing it as an important event in their long history.

In this activity, students gain an understanding of the national pride that Koreans have for hosting the Olympics and learn about the cultural significance of the symbols selected for the 1988 Games.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Identify the locations of other Olympiads on a map of the world and speculate about the dominance of Western nations as Olympic sites.

2. Explain the significance of the 1988 Olympic motto, "Harmony and Progress," and explain the cultural significance of the symbols selected for the 1988 Olympic Games.

3. Provide reasons for the national pride that Koreans have for hosting the 1988 Olympics.

GRADE LEVEL: 6-12

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #1a, Olympiad Sites and Dates, and Handout #1b, The 1988 Olympics: Harmony and Progress, for all students; optional: copies of Handout #1c, 1988 Olympic Events, and Handout #1d, The 1988 Olympics: Demonstration Sports, for all students or student groups; classroom map of the world or student atlases; Teacher Background Notes: The 1988 Olympics and The Korean Flag.

PROCEDURE:

1. Introduce this lesson by asking students if they know where the 1988 Summer Olympics will be held. Distribute handout #1a, Olym-

piad Sites and Dates. Have students identify each Olympic site on the map of the world provided on this handout. Teachers may choose to use a wall-sized map of the world and complete this part of the activity as a large group.

2. Next, ask students to identify the continents or areas in the world where the Olympics have most often been held. How frequently have European nations been selected as Olympic sites? Ask students to hypothesize about the reasons why so many Western nations have been Olympic hosts. How many times has a U.S. city been an Olympic host? If the Olympics are to be global in character, does it seem discrepant that so many Western nations have been selected as Olympic hosts? Ask students if the Olympics have ever been held in a developing nation? (Mexico, 1968) In a divided nation? (Germany, 1972) In an Asian nation? (Japan, 1964) Korea--a nation that is considered developing, is divided between North and South, and is an Asian nation in the Pacific rim--will be the host nation for the 1988 Summer Olympics.

3. Explain to students that Korea did not officially participate in the Olympic Games until 1948. Ask students to hypothesize reasons why Korea did not participate in the Games prior to 1948. (Korea was occupied by Japan from 1910 to 1945.) Korean athletes participated in the 1932 Los Angeles and 1936 Berlin Olympics as members of the Japanese team. In the 1936 Games, Korean members of the Japanese team won a gold medal in the marathon event. Korean athletes took part in the London Olympics of 1948 for the first time under their own flag. According to a writer for the Korea Herald (July 28, 1984), "Since then, holding the Olympic Games in Korea has been the dream of the entire nation."

4. Distribute Handout #1b, The 1988 Olympics: Harmony and Progress, to students. Explain to students that the motto for the 1988 Games, "Harmony and Progress," has special significance. Conduct a short brainstorming activity in which students think of all the reasons they can for the use of the words "harmony" and "progress" in the Olympic motto.

If they are familiar with Asian cultures, some students may provide cultural reasons for selecting the term "harmony." Probe students further to consider the use of the word "harmony," given the political boycotts of the last two Olympiads. Were the Moscow Games of 1980 and the Los Angeles Games of 1984 able to bring together athletes from all nations of the world? (Actually, it could be pointed out to students that two days before the Montreal Summer Games in 1976, 30 nations withdrew their teams due to political disputes.) In 1979, President Carter announced a boycott of the 1980 Moscow Games following the Soviet invasion of Afghanistan. He urged other nations to join the boycott. Although American opinion was divided on this issue, the United States and 53 other nations and territories either officially boycotted or did not participate in the 1980 Games. The Soviets and 14 other nations did not participate in the 1984 Los Angeles Games, citing inadequate security in Los Angeles as the reason; many people felt the real reason involved retaliation for the 1980 Moscow boycott and, possibly, the official participation of the People's Republic of China in the 1984 Games.

It has been predicted that the 1988 Seoul Games will be one of the biggest Olympiads in international participation in recent history. If so, these Games have the potential of achieving the global unity and cooperation that the Olympic movement represents. After the periods of boycotts and protests cited above, the term "progress" in the motto for the 1988 Olympics seems very appropriate.

Allow students to express their opinions about the role of political and ideological differences in such an international event. Olympic participation is intended to be global in character. Yet, ideological and political differences have resulted in boycotts in the most recent Olympic Games in students' lifetimes. If they have difficulty remembering the 1980 and 1984 Games, students could ask their parents to recall their feelings about the boycotted Olympiads. Using the Reader's Guide to Periodical Literature, students could also find media articles and news editorials about the 1980 and 1984 Games.

5. Ask students to describe the international Olympic symbol. Students will probably know that the five rings on the Olympic flag represent five continents: Asia, Europe, Africa, America, and Oceania. Students should further consider why the rings are intertwined and arrive at the conclusion that the connected rings represent world unity in Olympic competition.

6. Point out the Korean tiger cub, Hodori, on their handouts. Ask students to consider why the Koreans selected this mascot as a symbol to convey to the world something important about their nation. When considering a tiger, what characteristics come into students' minds? Allow students to speculate and make hypotheses about the significance of the tiger in Korea. To get students started, ask them to recall "Sam," the American eagle, selected to be the mascot of the 1984 Los Angeles Olympics. Ask them how they might explain to a foreign guest what Sam represents about their nation.

The mascot for the 1988 Olympics is a Korean tiger named Hodori. Ho is the Korean name for tiger and dori is a term meaning diminutive and masculine. The Siberian tiger, which is native to Korea, is a familiar figure in Korean legends and folktales. Especially known for its vigor, courage, bravery, and nobility, the tiger is usually friendly to man in Korean folktales. When it appears in tomb murals or garden walls, it is to be regarded as a protection against evil. Hodori is shown wearing the Korean sang mo, a hat used in traditional farmers' folk dances. The S-shaped ribbon attached to the sang mo represents the city of Seoul, the capital of the Republic of Korea. Hodori also wears the five Olympic rings.

7. Another symbol for the 1988 Olympics is Sam Taekuk, the Korean symbol for harmony between heaven, man, and earth, pictured next to Hodori on the handouts. Traditionally, harmony and balance are important values to the Korean people. Students should recall the use of the word "harmony" in the Olympic motto.

8. Lastly, the Korean flag, Taekukgi is depicted on this handout. Explain to students that the symbols on the Korean flag are among the

most ancient found on any flag in the world today. To help them understand the symbolism on the Korean flag, ask students to name what they think are the three most important components of a nation. Explain that the white background represents the land, the circle represents the people, and the four sets of bars represent the government. Point out the perfect balance depicted in the circle. As they have learned about the previous symbol, Sam Taekuk, the balance portrayed in this Korean symbol called Taekuk should be readily apparent. The two comma-shaped parts of this symbol (red - yang and blue - um) express opposites that are in perfect balance and harmony. Teachers may choose to duplicate the information about the flag provided in Teacher Background Notes: The Korean Flag.

9. As students read the information on this handout, ask them to identify as many reasons as they can why Korea is enthusiastically preparing for the 1988 Olympics. Teachers may choose to make this part of the lesson an overnight homework assignment. Conduct a class discussion in which students identify the following reasons for the national pride Koreans have for hosting the 1988 Olympics:

- To display the capabilities of the Korean people to the rest of the world.
- To increase Korean national confidence as it joins the ranks of the highly industrialized nations of the world.
- To provide a model for other developing nations in the world today.
- To display Korean products and encourage other nations to market their products in Korea.
- To showcase Korean culture and encourage an increase in tourism.

To provide closure for this lesson, students should refer to handout #1a, Olympic Sites and Dates. Given the preponderance of highly developed nations (and most commonly Western countries) selected for previous Olympiads, guide students to more fully comprehend the significance of the selection of Korea as the site of the 1988 Olympics.

10. As an optional activity to conclude the lesson for younger students, distribute Handout #1c, 1988 Olympic Events. Allow several minutes for students to identify the 23 official Olympic events in which Hodori is pictured. Teachers may choose to make this final part of the activity a group contest. Students might enjoy selecting their favorite Olympic events, explaining the reasons for their choices to the rest of the class. Correct answers are given below:

> 1. basketball; 2. football (soccer); 3. boxing; 4. equestrian; 5. swimming; 6. hockey; 7. judo; 8. cycling; 9. shooting; 10. wrestling; 11. field and track (athletics); 12. modern pentathalon; 13. table tennis; 14. tennis; 15. volleyball; 16. handball; 17. canoeing; 18. weight lifting; 19. archery; 20. gymnastics; 21. fencing; 22. rowing; 23. yachting.

11. Another optional activity, Handout #1d, The 1988 Olympics: Demonstration Sports, is provided for students interested in the demonstration sports selected for the 1988 Games and the extent of the cultural borrowing that has occurred in sports throughout the world. Information about Taekwondo and baseball, to be included in the 1988 Games for the first time in Olympic history, is given. Taekwondo, often described as the national sport of Korea, is a martial art of self-defense. Students may know that this martial art form has recently experienced increased popularity in the United States and around the world. Information about the background of Taekwondo and the cultural values implicit in this martial art are provided on the handout. Baseball, the national sport of the United States will also be a demonstration sport in the 1988 Games. Students might enjoy comparing team names. They could also create "new" names for U.S. teams, using prominent American businesses.

FOLLOW-UP ACTIVITIES:

1. Some of the topics included in this lesson could be expanded by students in research projects and student reports:

- Korean flag
- Farmers' folk dance
- Korean folklore
- Taekwondo
- The selection of Seoul by the IOC
- Tourism in Korea

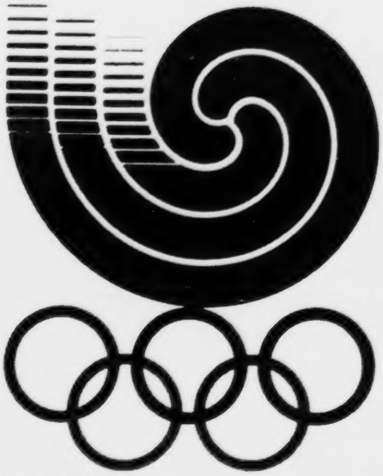
2. Students may wish to write for additional information about the 1988 Seoul Olympics. Information about facilities for the 234 events in 23 official sports and general tourist information can be obtained by writing:

Mr. Sae-jik Park, Chairman
1988 Seoul Olympic Organizing Committee
Pang-i-dong, Kangdong-gu
Seoul, 135 Korea

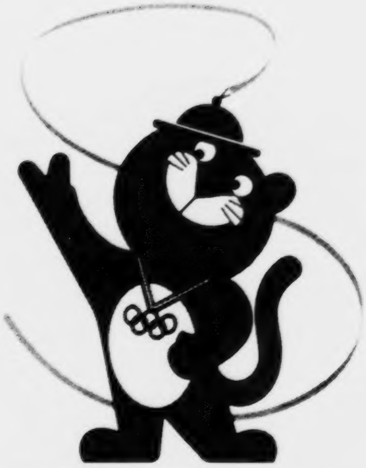
3. As the date of the Olympics approaches and news about Korea's preparation for the events is reported in the media, students can bring in newspaper articles to share with the rest of the class.

Teacher Background Notes

The 1988 Olympics



Official Symbol for the
Games of the XXIV Olympiad



HODORI, Official Mascot,
Games of the XXIV Olympiad

Seoul, the capital of the Republic of Korea, is located in the center of the Korean peninsula. It is the political, economic, and cultural center of Korea, with a population of more than nine million people. As the capital of the nation for 600 years, Seoul is also a national symbol for 60 million Koreans, living both at home and abroad. This historic city has recently been selected to host the 24th Olympic Games in 1988.

On September 23, 1981, at Baden-Baden, West Germany, Seoul was awarded the opportunity to host the 24th Olympic Games in 1988, the world's foremost sporting event. The announcement by the International Olympic Committee (IOC) President Juan Antonio Samaranch drew enthusiastic support from the citizens of Seoul and all of Korea.

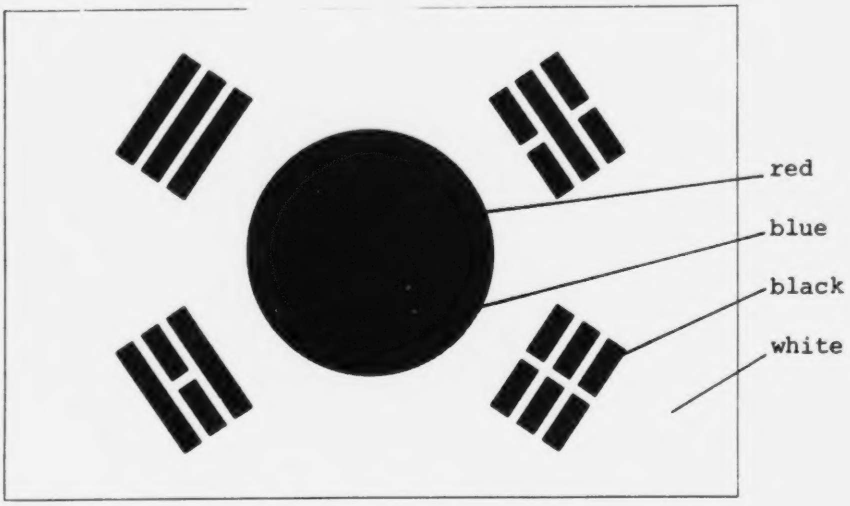
As indicated by members of the IOC, the decision to hold the Games in Seoul reflected the desire of the Olympic Committee to spread the gospel of peace throughout the world. The obvious enthusiasm of Seoulites at hosting the world's largest celebration of peace among nations of the global community reflects their agreement with the ultimate concern of the IOC.

Permission to reprint 1988 Olympic Symbol and Hodori, the Olympic Mascot, granted by the Seoul Olympic Organizing Committee and the United States Olympic Committee, 1986.

In preparing for the 1988 Olympic Games, the governments of Seoul and the Republic of Korea intend to encourage all nations to participate, thus transcending differences in ideologies and races and contributing to increased mutual understanding and cooperation of humankind by expanding the exchange of culture and arts. At the same time, Koreans hope that sincere efforts for the common peace and prosperity of mankind will be conveyed to all the people of the world.

Teacher Background Notes

The Korean Flag



The Korean flag symbolizes much of the thought, philosophy, and mysticism of the Orient. The symbol, and sometimes the flag itself, is called Taekuk. The Taekukgi (Taekuk flag) was created in 1882.

Three aspects of a nation are the land, the people, and the government. These are symbolized on the Taekukgi: the white background represents the land, the circle represents the people, and the four sets of bars represent the government.

Depicted on the flag is a circle divided equally and in perfect balance. It looks like two comma-shaped figures. The upper section represents the yang and the lower section the um, ancient symbols of the universe. These two opposites express the dualism of the cosmos: fire and water, day and night, light and darkness, good and evil, construction and destruction, masculine and feminine, active and passive, heat and cold, plus and minus, and so on. In China, the yang or male principle is represented by the color red and the um or female principle by the color black. Placing these two symbols next to one another (that is Taeguk, this symbol for their flag), the Koreans used blue for the um principle instead of black. The thicker part of a section means the beginning and the slender part, the ending. The yang begins where the um gradually vanishes and vice versa. The central idea in the Taekuk indicates that while there is constant movement within the sphere of infinity, there is also balance and harmony.

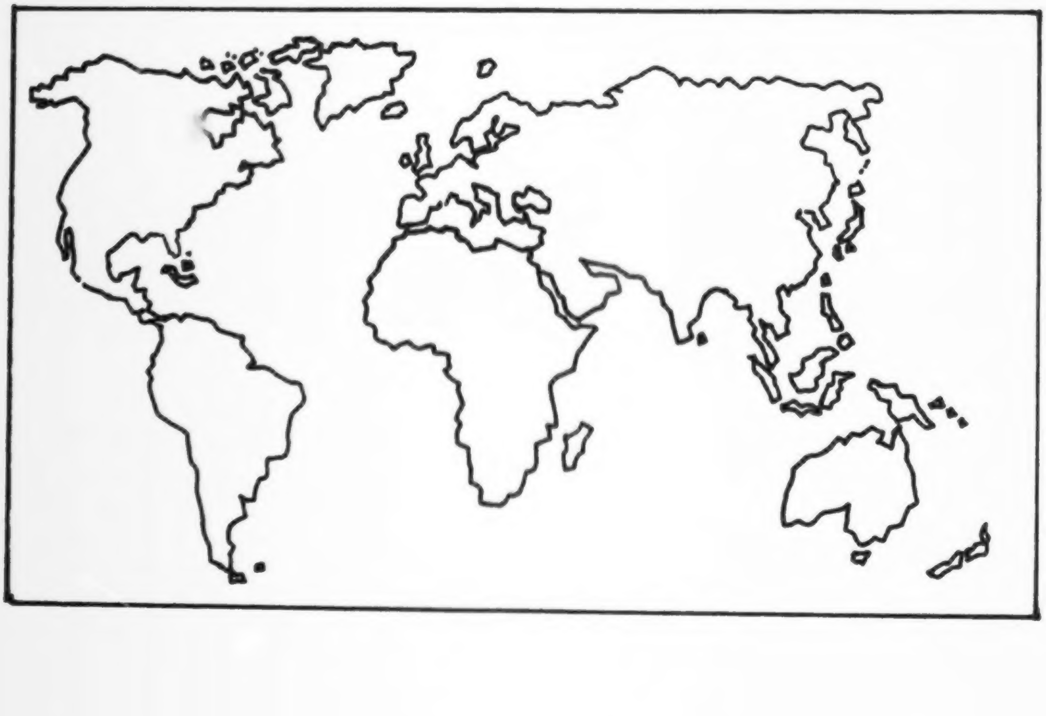
The lines in the corners of the flag represent an additional symbolization of the universe. Three bars at each corner also carry the ideas of opposition and balance. The three unbroken lines stand for heaven; the opposite three broken lines represent the earth. At the lower left corner of the flag are two lines and a divided line between. This symbolizes fire. The opposite is the symbol for water. The mark, ☰, is called *gun*. It implies "heaven, spring, east, and humanity." The name of the mark , ☲ , is *ie*. It means "sun, autumn, south, and politeness." ☵ is *gahm*. It connotes "moon, winter, north, and wisdom." ☷ is *gohn*. It means "earth, summer, west, and justice."

The symbols on the Korean flag are among the most ancient to be found on the flags of the nations in the present-day world.

Handout #1a
Page 1 of 1

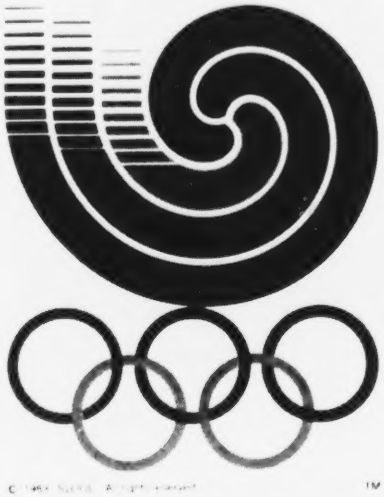
OLYMPIAD SITES AND DATES

1.✓	Athens, Greece	April 1896
2.	Paris, France	May - September 1900
3.	St. Louis, Missouri, USA	July - October 1904
4.	London, England	April - October 1908
5.	Stockholm, Sweden	May - July 1912
6.	Berlin, Germany	Not celebrated: World War I
7.	Antwerp, Belgium	July - September 1920
8.	Paris, France	May - July 1924
9.	Amsterdam, Netherlands	May - August 1928
10.	Los Angeles, California, USA	July - August 1932
11.	Berlin, Germany	August 1936
12.	Tokyo, Japan	Not celebrated: World War II
13.	London, England	Not celebrated: World War II
14.	London, England	July - August 1948
15.	Helsinki, Finland	July - August 1952
16.	Melbourne, Australia	November - December 1956
17.	Rome, Italy	August - September 1960
18.	Tokyo, Japan	October 1964
19.	Mexico City, Mexico	October 1968
20.	Munich, Germany	August - September 1972
21.	Montreal, Canada	July - August 1976
22.	Moscow, USSR	July - August 1980
23.	Los Angeles, California, USA	July - August 1984
24.	Seoul, Korea	September - October 1988

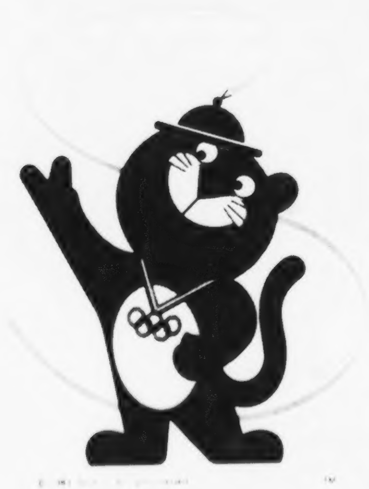


THE 1988 OLYMPICS: HARMONY AND PROGRESS

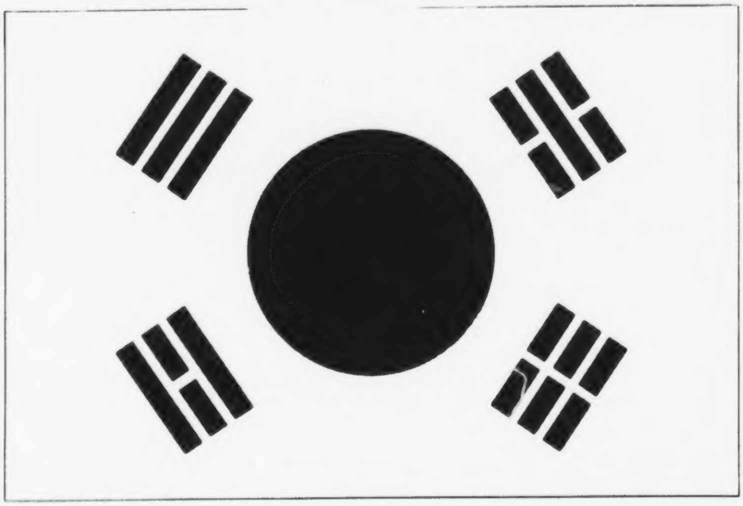
(Excerpts from a speech delivered by Dr. Ha-woo Lee, Vice President and Secretary General of the Seoul Olympic Organizing Committee, San Francisco, January 21, 1986.)



Official Symbol for the Games of the XXIV Olympiad



Hodori, Official Mascot, Games of the XXIV Olympiad



Taekukgi, the Korean Flag

Permission to reprint 1988 Olympic Symbol and Hodori, the Olympic Mascot, granted by the Seoul Olympic Organizing Committee and the United States Olympic Committee, 1986.

It was in the fall of 1981 that the International Olympic Committee chose Seoul as the host city for the 1988 Summer Games and the Olympic Council of Asia also picked her for the 1986 Asian Games. Since then, we have enthusiastically devoted our energies, resources, and even emotions to the preparations.

The 24th Olympiad will be only the second time for the Games to be held in a non-Western nation--the first time was in Japan in 1964. Since all regions of the world must play an equal part in the advancement of any truly international sports movement, it is important that the Games are being held in Asia again. But perhaps of even greater significance is the fact that the 1988 Games will take place in a developing nation--and a divided country where tensions are high, at that. Staging an Olympics successfully in such circumstances will go far toward easing those tensions; and by awarding the Games to Seoul, the IOC has shown its full confidence in Korea's ability to carry them off without a hitch.

The Games of Seoul can contribute to world peace and harmony by bringing together once again all the members of the Olympic family in what may well turn out to be the biggest Games ever in terms of participation. After a period of boycotts that used the Olympics for political purposes, the nations of the world seem to be coming to the realization that this doesn't work and indeed just might spoil one of the only world events that truly brings together all people in good fellowship. If we can succeed in rekindling the spirit of unity in the Olympic movement, we--and I mean all who take part--shall have taken a giant step forward in international relations. It is appropriate, therefore, that we have chosen as our motto for the Games, the words harmony and progress.

In spite of whatever difficulties there may be, we Koreans welcome the chance to host the Olympic Games as a glorious opportunity for our country and one of the more important events in our long history.

In fact, we look upon the Games as marking a milestone in our modern development. They will provide a stimulus for our people and our industries to produce their very best in order to take full advantage of this once-in-a-lifetime chance to show the world what we can do; and in so doing, we can reach a new level of confidence in the ability of our economy to mature and join the ranks of the highly industrialized nations.

We like to think that Korea will give the world a wonderful surprise in 1988 and also that she can in some modest way serve as a model for nations that are on the same road to development that we have been trodding.

I have said that the Games mark a special point in Korea's development; but we must not be misled into thinking that Korea is already a developed nation, no matter how well her efforts to become one are going. There are some misconceptions about today's Korea that need to be cleared up. For instance, Korea's per capita GNP is still only about 2,000 dollars, much less than the figure for most Latin American countries* and only one-fifth that of Japan. Total GNP is only 1/15 that of Japan.

All in all, we are pleased beyond words at the unity of support for the Olympics that all sections of our society have shown. It's almost as though the Seoul Games have given our people an added raison d'etre, raising their hopes so that they can work with greater zest and zeal. With such enthusiastic backup, how can we go wrong?

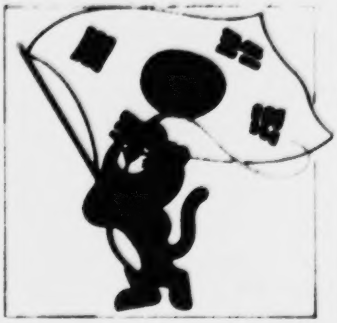
Naturally, Korea will benefit from hosting the Asian and Olympic Games. Not only will she gain a great deal of invaluable experience in the process of staging these great events, but she will also enjoy a time in the limelight. Much of the world, which has remained largely unaware of what Korea has to offer, will look at her with new eyes and see a wonderfully rich culture, a warmly hospitable people, a source of quality products and services, a new marketplace for its wares, and a whole new tourist destination to discover.

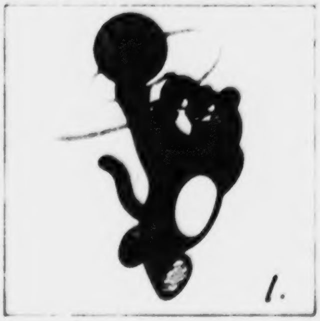
But these benefits are not the real reason we're working so hard to make the 1986 and 1988 Games a success. More important is the chance they give us to bring together the diverse Olympic family in an atmosphere of harmony. In that way, we will be making at least a small contribution to world peace and progress for all mankind. This may seem to be a rather high-flown ideal, but we want people to take away with them a remembrance of Korea as a place where the nations came together in amity and concord and developed a new cooperative relationship that strengthened the whole world.

Currently Korea's per capita GNP is similar to those of Latin American countries. According to the data of the World Bank Atlas, 1986, the GNP of Korea was $2090 in 1984; Venezuela, $3220; Argentina, $2230; Mexico, $2060; Uruguay, $1970; Brazil, $1710; Chile, $1710; Colombia, $1370; Paraguay, $1250; etc.

1988 OLYMPIC EVENTS

The 1988 Olympics will have 234 events in 23 official sports.





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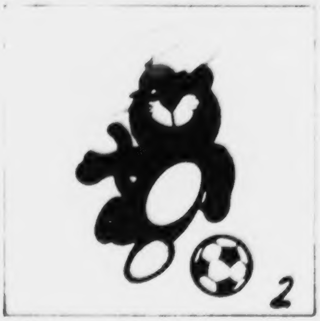

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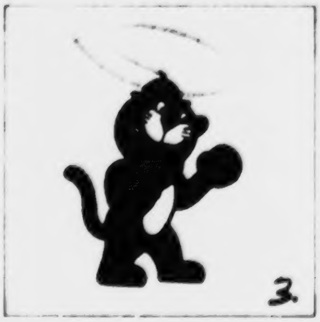

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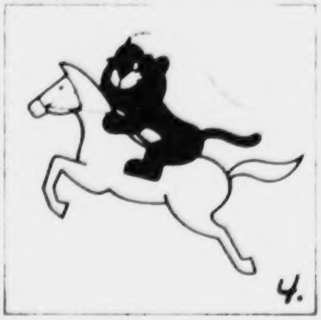

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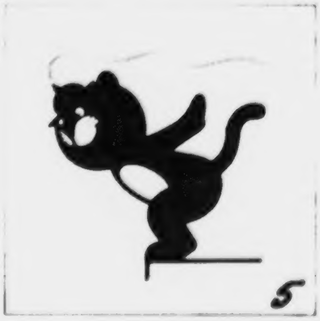

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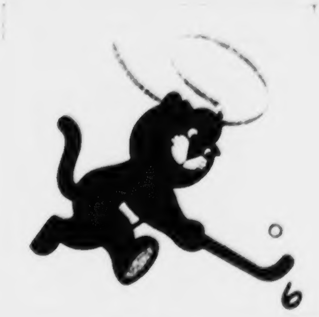

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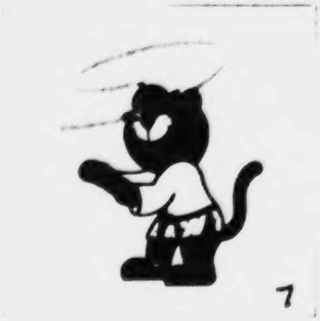

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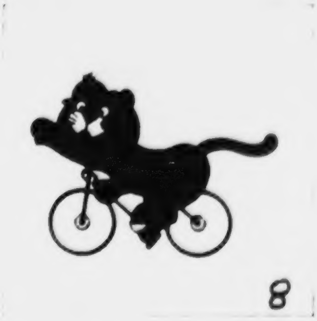

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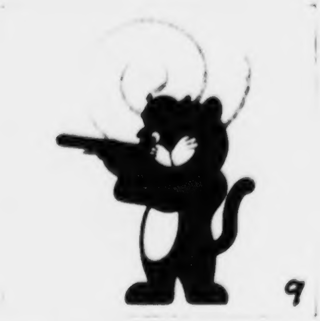

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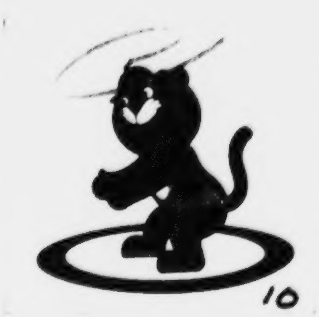

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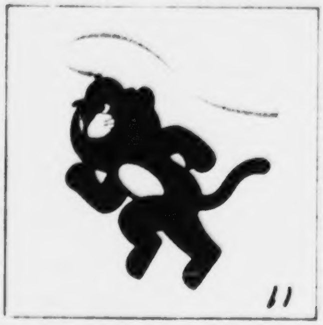

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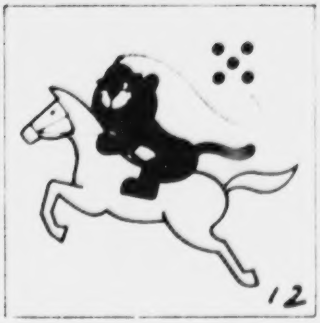
Permission to reprint Hodori, the Olympic Mascot, granted by the Seoul Olympic Committee and the United States Olympic Committee, 1986.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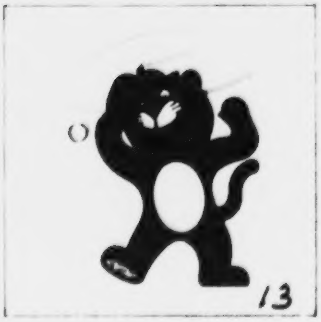
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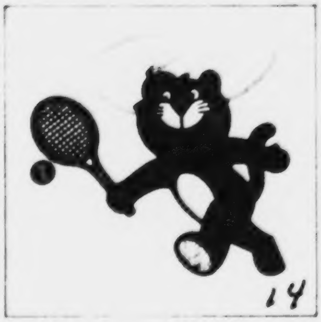
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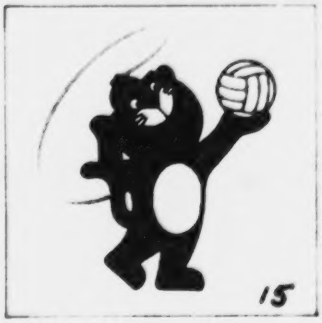
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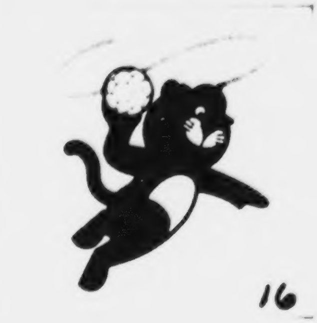
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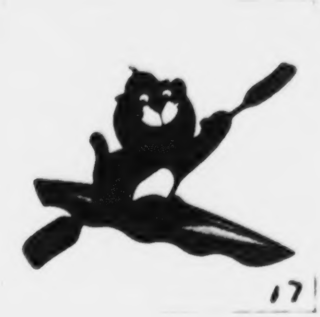
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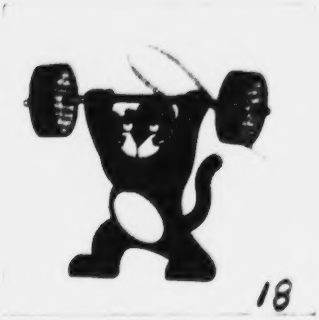
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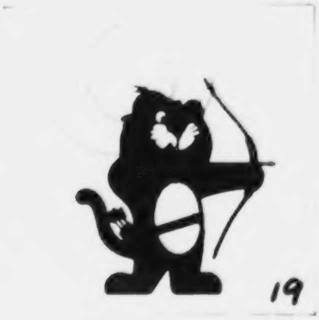
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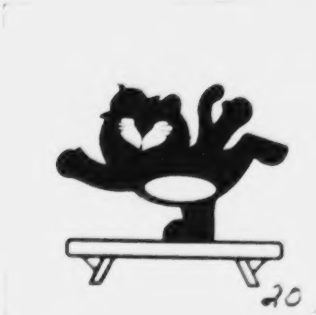
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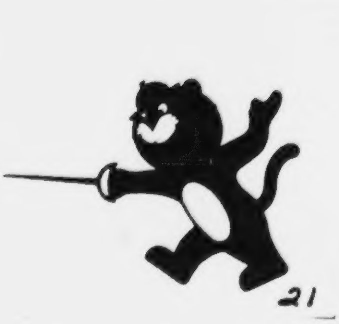
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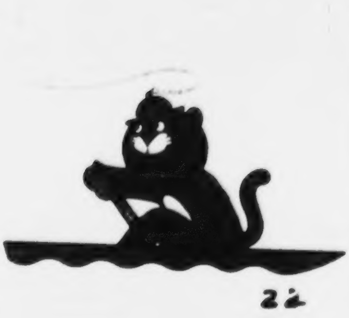
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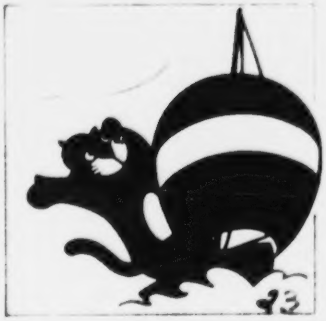
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THE 1988 OLYMPICS: DEMONSTRATION SPORTS

The demonstration sports selected for the 1988 Games are also the national sports of Korea and the United States. See if you can correctly identify them.

1. THE NATIONAL SPORT OF KOREA

For the first time in Olympic history, the 1988 Games will include an exhibition of one of the oldest self-defense martial art forms in the world. This traditional Korean martial art is said to have originated during the Koguryo Dynasty in 37 B.C.-A.D. 668 in the northern part of the Korean peninsula. Used in the early days for self-defense, this traditional martial art is distinctive from Kungfoo, the Chinese art of self-defense, and Japanese karate. It is practiced throughout Korea in thousands of exercise halls and included in military training programs.

When translated literally, its title means, "the art of hand and foot fighting." The skills of this martial art involve transforming the joints of the body into weapons--the fist and foot become hammers, the palm can become a knife, and fingers can become sharp spearheads. These weapons are used for defense against an unexpected assailant. Students learn several postures and are taught how to block, thrust, and kick in many sequences of actions. To show that it is such a dangerous and powerful sport, experts often break bricks, tiles, or wooden boards in demonstrations.

Although it is a physical sport involving all the muscles and joints of the body, intensive study in this self-defense martial art involves much more than physical stamina and agility. An important philosophical dimension must also be learned, requiring much discipline and mental training. Good sportsmanship and moral perfection build character and leadership, enabling one to develop confidence, independence, composure, and a sense of security. Serious students will then acquire the patience and modesty necessary for self-sacrifice and cooperation. These are important personal attributes, characteristic of the high moral standards of a righteous and patriotic person.

The uniform for this martial art is a white traditional "Do Bok" (meaning art clothes). The only color on the uniform is the color of the correct rank belt that the student has achieved.

Often referred to as the national sport of Korea, this self-defense martial art was only recently introduced to the Western world. It is now accepted as an international sport, with standardized patterns and teaching methods used throughout the world. Korean instructors in more than 100 nations currently teach the techniques of this martial art form to tens of thousands of students.

Name of sport:______________________

2. THE NATIONAL SPORT OF THE UNITED STATES

The second demonstration sport to be included in the 1988 Olympics was first introduced in Korea in 1906 by the staff of the YWCA and students at the German Language Institute. Watching high school and college teams compete in this sport is very popular today in Korea. In 1982, a Korean team won the World Amateur Championship.

In the United States, fans usually associate a team with a certain city; in Korea, many large businesses have formed professional teams: Haitai Tigers, Samsung Lions, MBC Blue Dragons, Lotte Giants, OB Bears, Chongbo Pintos, and the Binggrae Eagles.

Name of sport:______________________

2. KORAL IN THE WORLD

INTRODUCTION:

Located on the rim of the opposite side of the Pacific Ocean from the United States, Seoul, the capital of Korea is 13 hours from Los Angeles by air, two hours from Tokyo, and three hours from Hong Kong. The Korean peninsula is roughly the same size as the State of Minnesota. The Republic of Korea is slightly larger than Indiana.

In this introductory activity, students locate Korea on a map of the world and identify major cities and surrounding bodies of water. They close the activity by locating the cities along the Sacred Torch Route of the 1986 Asian Games held in Korea.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Locate Asia, the Korean Peninsula, and the Republic of Korea on maps of the world.

2. Locate several major cities of Korea and the bodies of water that surround the Korean Peninsula.

3. Explain the perspectives provided by different maps of the world.

GRADE LEVEL: 4-9

TEACHING TIME: 1 class period

MATERIALS:

Copies of Handout #2a, Korea in the World, Handout #2b, Another Perspective: Korea in the World, Handout #2c, Korea's Neighbors, and Handout #2d, The Sacred Torch Relay Route: 1986 Asian Games, for all students; classroom map of the world; student atlases.

PROCEDURE:

1. If students are not already aware of the location of the 1988 Summer Olympics, inform them that the Games will be held for the first time in the Republic of Korea. Ask a student to point out the Korean Peninsula on a classroom map of the world.

2. Explain to students that Korea is a four-season country. The north and east part of the Korean peninsula have many mountains, but the west and south have more fields. The peninsula's western and southern coasts also have many islands and harbors. Only about one-fourth of the land comprising the Republic of Korea is arable (fit for cultivation).

3. Distribute Handout #2a, Korea in the World, to students. Students should correctly identify and label Korea and the United States on the two maps provided on this handout. Ask students if they wanted to

see the 1988 Olympic Games and they were going to fly from their home city to Seoul, would they first go to the east coast (for example, New York City) or to the west coast (for example, Los Angeles, California, Portland, Oregon, or Seattle, Washington)? Using map #2 on this handout, ask students the same question. Ask students to explain which of these two maps of the world would be more familiar to a Korean student? To an American student? What can we learn about the world from maps that provide us different ways of viewing the world? Is either of these maps "more correct" than the other? Why is it important for us to be familiar with other maps of the world?

4. To provide students with a different perspective, distribute Handout #2b, Another Perspective: Korea in the World. Ask students if they have changed their minds regarding how they would travel to the 1988 Olympic Games. Encourage students to explain what they have learned about the perspectives that maps provide.

5. Ask students to name the two nations that are the closest neighbors of the United States (Mexico and Canada). Have any students visited these nations? Distribute Handout #2c, Korea's Neighbors, to students. Using atlases, students should correctly identify and label the nations that border the Korean Peninsula and those that are a three- or four-hour airplane ride away: Japan, China, Hong Kong, Taiwan, and the U.S.S.R.

6. Explain to students that Korea is a divided country--North Korea and the Republic of Korea. Our ally, the Republic of Korea, is south of the Armistice Line that was settled after the Korean War (1950-1953), near the 38th parallel. North Korea, the Democratic People's Republic of Korea, is communist and the United States has no diplomatic relations with it. Teachers may choose to ask students to speculate about the strategic importance of Korea to the United States. Suggestions for including a study of the Korean War (1950-1953) are included in the "Follow-Up Activities" at the end of this lesson.

7. Using Handout #2c, students should also locate and label the following bodies of water: Yellow Sea, Sea of Japan (Koreans call it the East Sea), and the Pacific Ocean. Students should locate the following Korean cities on this map: Seoul, Pusan, Taegu, Inchon, Kwangju, and Panmumjom (the small village where south-north conferences occur).

8. To culminate this introductory activity, explain to students that just as runners carried the Olympic torch across the United States to the Los Angeles Coliseum, the site of the opening ceremony of the 1984 games, an Olympic torch will also be carried by relay runners throughout the Republic of Korea. Routes for the Olympic Torch Relay are not fixed yet. They will be announced in early 1988. However, students might enjoy identifying the cities along the route of the Sacred Torch Relay for the 1986 Asian Games, using Handout #2d, The Sacred Torch Relay Route: 1986 Asian Games. Students can calculate the distance traveled by the relay participants using the scale provided on this handout. Students can obtain a list of the actual cities identified for the 1988 Olympic Torch Relay when they become available by writing:

Mr. Sae-jik Park, Chairman
1988 Seoul Olympic Organizing Committee
Pang-i-dong, Kangdong-gu
Seoul, 135 Korea

FOLLOW-UP ACTIVITIES:

1. In March 1986, Hyundai Motors, a large Korean automobile manufacturer, began exporting Excels, inexpensive subcompact cars, to the United States. Current company projections include selling as many as 100,000 units during its introductory year in the U.S. car consumer market. Ask students if their parents have purchased or considered purchasing the Excel. Have any students seen the Korean car? Explain to students that the Excel is put on ships bound for the United States at Hyundai's Ulsan Shipyards, 50 miles north of Pusan. Students can then locate Ulsan, the Korean city where Excel production begins and where these cars are prepared for export to the United States.

2. Teachers may assign library research about the Korean War, which began on June 25, 1950 and ended in July 1953. The U.S. and 15 other member nations of the United Nations committed troops for this "police action." These nations were:

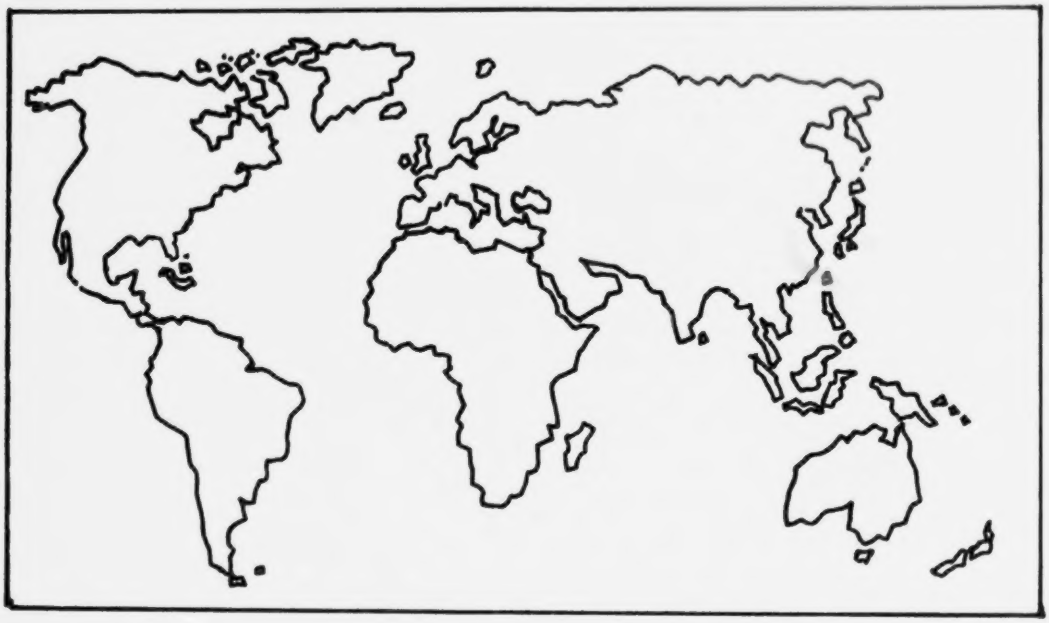
Australia
Belgium
Canada
Colombia
El Salvador
Ethiopia
France
Greece
Luxembourg
Netherlands
South Africa
New Zealand
Philippines
Thailand
Turkey

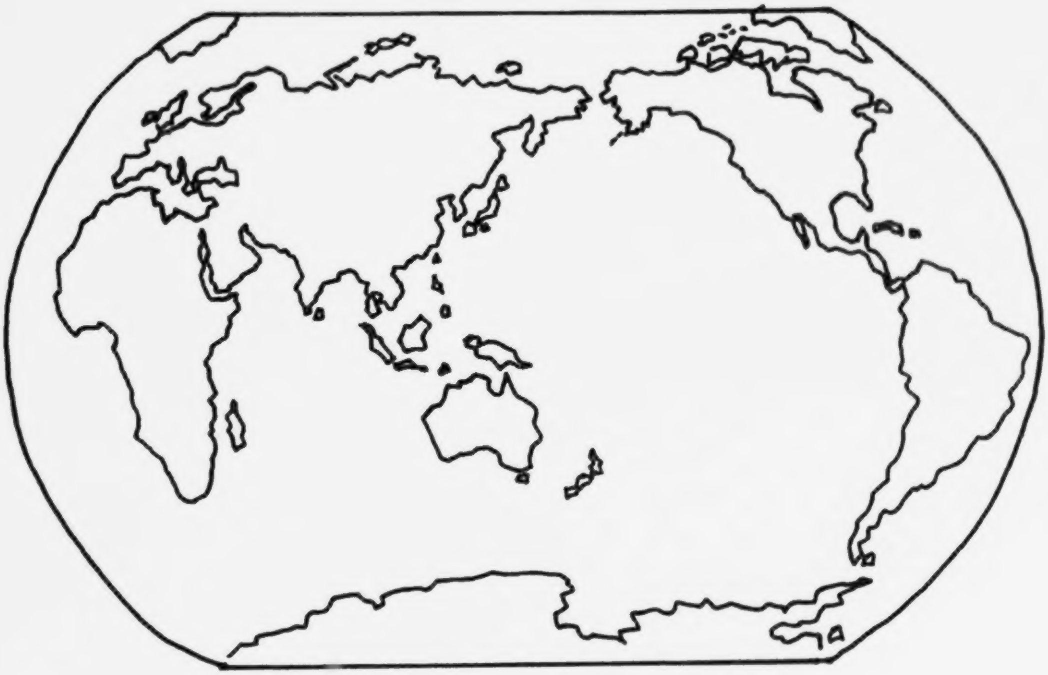
Denmark, India, Italy, Norway, and Sweden also furnished medical and other forms of assistance to Korea.

As U.S. forces pushed back North Korean forces, they approached the Chinese border, thus bringing the Chinese into the Korean War. The armistice that ended this war left Korea a divided nation. One and a half million civilians perished in this war and several million became refugees. This conflict took place in an area about the size of Minnesota. Thus, besides the loss of thousands of lives, the Korean Peninsula suffered extreme destruction. Today, the border splitting Korea in two is among the most guarded borders in the world. Tens of thousands of U.S. troops are currently stationed in South Korea.

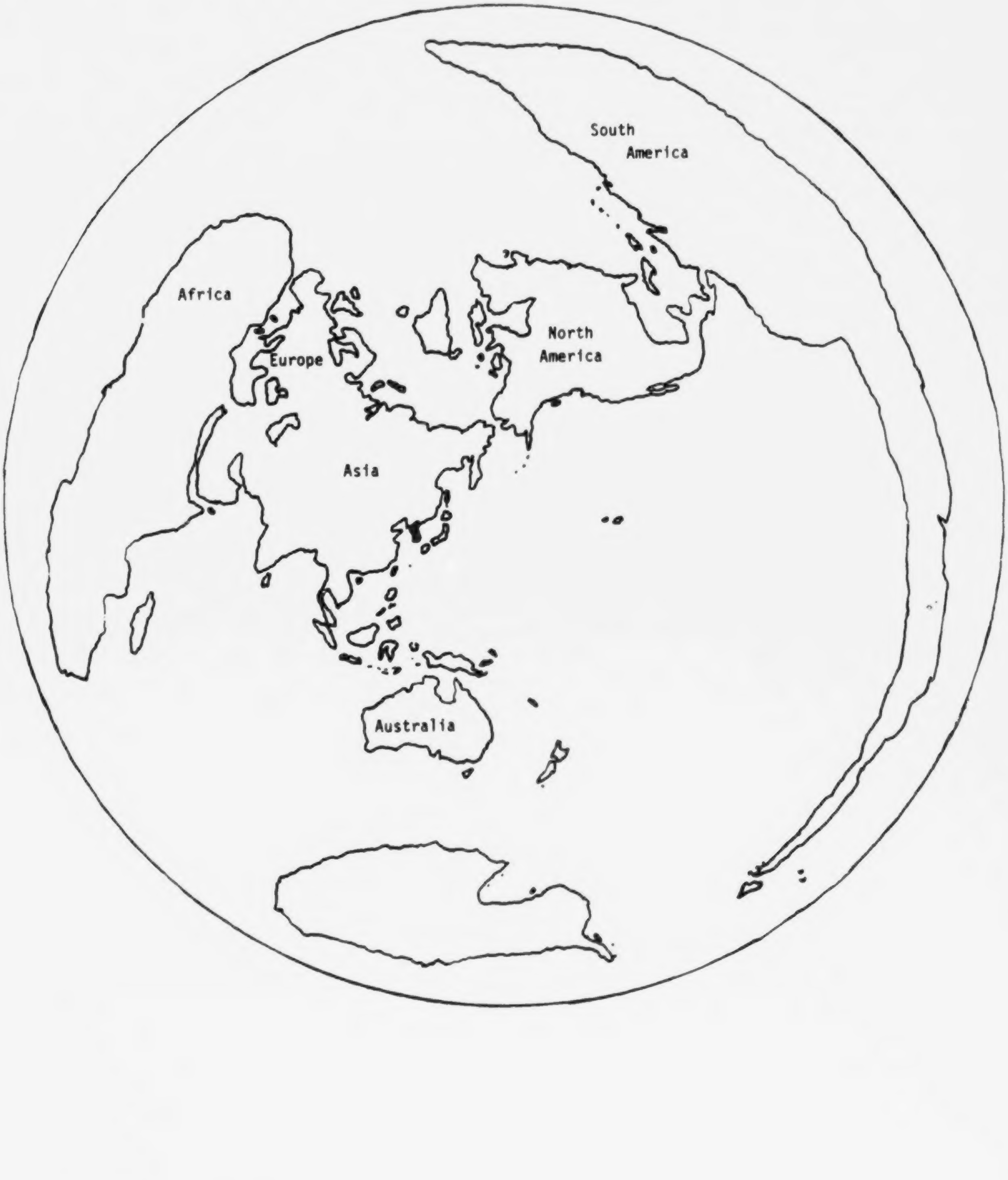
Students can invite veterans of this international conflict from their community to speak to the class, providing students with additional information about the Korean War. Some students may also wish to invite a current member of the armed forces who has served in Korea since the war.

KOREA IN THE WORLD





ANOTHER PERSPECTIVE: KOREA IN THE WORLD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North America
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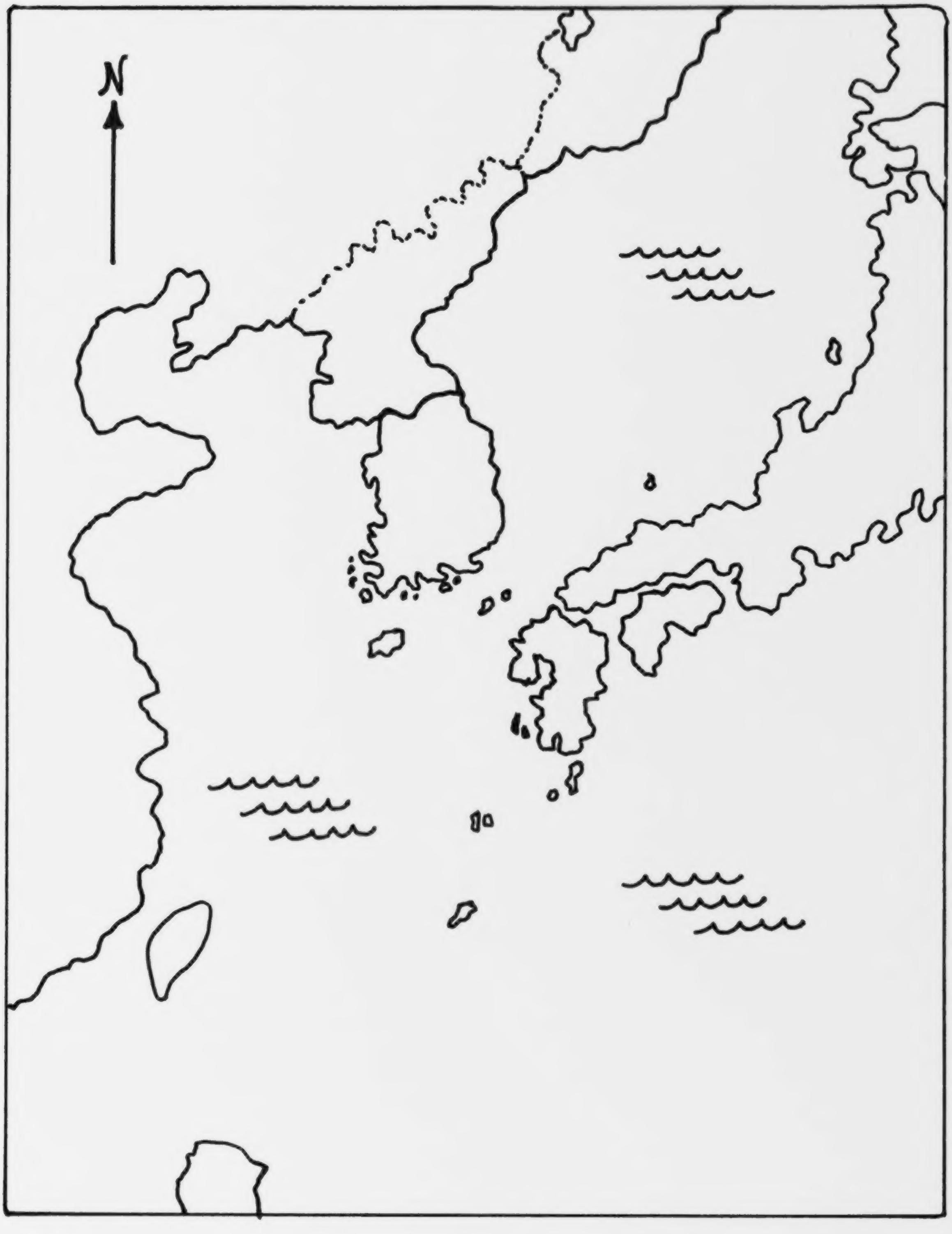
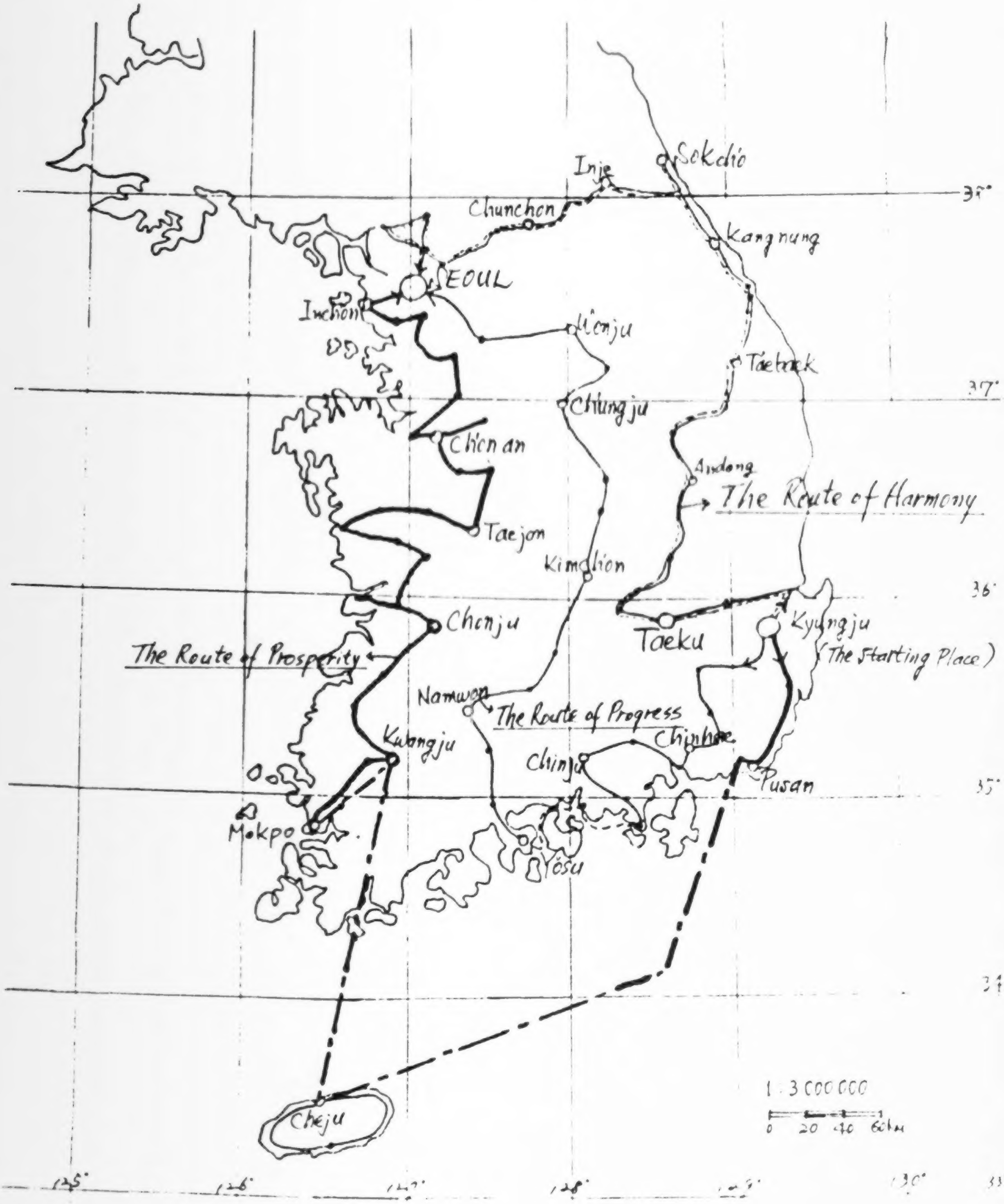
Asia
Australia

KOREA'S NEIGHBORS



Handout #2d
Page 1 of 1

THE SACRED TORCH RELAY ROUTE: 1986 ASIAN GAMES


Sokcho
Inje
Chunchon
Kangnung
SEOUL
Inchon
Wonju
Taebaek
Chungju
Chonan
Andong
The Route of Harmony
Taejon
Kimchon
Taeku
Kyungju
(The Starting Place)
Chonju
The Route of Prosperity
Namwon
The Route of Progress
Chinhae
Kwangju
Chinju
Pusan
Mokpo
Yosu
Cheju
1 : 3 000 000
0 20 40 60km
38°
37°
36°
35°
34°
33°
125°
126°
127°
128°
129°
130°

3. KOREAN HISTORICAL FIGURES

INTRODUCTION:

All societies have famous leaders and heroes--people who have contributed significantly to the political, military, economic, artistic, or cultural development of their country. Through an exploration of Korean national heroes, students can gain an understanding and appreciation of that nation's history, achievements, and values. By comparing the heroes and leaders of their own country with those of Korea, students learn that certain human attributes, characteristics, and accomplishments are valued across individual cultures.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Describe the accomplishments of five famous Koreans.

2. Recognize major events and landmarks in Korean history as reflected in the lives of its leaders.

3. Appreciate universal human values as reflected in the common characteristics and attributes of Korean and U.S. heroes.

GRADE LEVEL: 9-12

TEACHING TIME: 1 class period

MATERIALS:

Copies of Handout #3a, Korean Historical Figures, for all students; one copy of Handout #3b, Biographies of Famous Koreans, to be distributed to five small work groups in class.

PROCEDURE:

1. Begin the lesson by asking students to define the terms "leader" and "hero." Are there any differences between the two terms? Are they synonymous? What makes a person a national leader or hero? Guide students through a discussion of such concepts as a person's contribution to the standard of living, security, and cultural enrichment of a country; a person's immediate effect on his/her fellow citizens' lives; his/her long-lasting effect on the country.

2. As a class, brainstorm a list of approximately ten U.S. leaders and heroes. Select names from any time period and any field of accomplishment. Once you have developed a list on the board, have students use this list as a frame of reference for identifying five categories of leaders/heroes. Guide students towards recognizing categories such as political, military, economic, religious, and artistic.

3. Have students put their list of U.S. names into the correct categories. Then ask students to generate a list of adjectives or other words that describe the characteristics, personality traits, or other attributes of these people.

4. Explain that the class will now take a look at heroes and leaders in Korea to gain an understanding of that country's history and accomplishments and to look at similarities and differences among the two countries' famous people. Point out to the class that Korea has a 4,300-year history, but that the individuals introduced in this lesson are selected from relatively recent history (15th to 20th century).

5. Divide the class into five small work groups, one for each of the general categories of leaders/heroes outlined in procedure #2 above. Distribute one Korean biography to each group and a copy of Handout #3a, the guide for analyzing Korean leaders and heroes, to each student. Allow 15-20 minutes for groups to read their assigned biography and to complete the analysis sheet.

6. Have each group report to the class on the person they studied, including such information as who the person was, when he/she lived, what he/she accomplished in life, and why he/she is honored in Korean society. What qualities does the group think their person had that made him or her an important person? Alternatively, teachers may have the groups report out through a role play, skit, or visual presentation of the person's life. This alternative will take more class time and may require devoting an additional day to the lesson.

7. As a class, analyze similarities that existed among all five of the people researched. What characteristics did they have in common? Were there similarities in the times in which they lived--for example, how do these people reflect or refute the idea that heroes are made not born?

8. Finally, have the class identify a U.S. figure who compares to each of the five Koreans in accomplishments and so on. From this comparison, draw conclusions about accomplishments and personal traits that are valued across cultures. What types of people are perceived as national heroes within their countries?

FOLLOW-UP ACTIVITIES:

Invite a Korean student or Korean adult from the community to the class to talk about what he or she learned in school about the five famous Koreans the class has studied. Have each group prepare one or two questions to ask the visitor, such as: When did they learn about these famous people? Are there famous stories about these people that all Korean children learn when growing up? How does Korea honor its famous people? Do they have national holidays or celebrations during which these famous Koreans are honored?

KOREAN HISTORICAL FIGURES

This worksheet is designed to help you examine the lives and accomplishments of people considered leaders and heroes in Korea. Your teacher will give you a biography to study. After completing each category outlined below, you should be able to draw some conclusions and make some statements about why a specific person is honored as a leader or hero in Korea. You will contribute your findings in a class discussion on Korean heroes.

1. Name:____

2. Male or Female:____

3. Time period in which this person lived:____________________________

4. Based on your reading of the biography, describe life in Korea at the time; for example, what kind of government did the country have, was it a time of peace or war, what major social or other problems were mentioned.

5. This person's major accomplishments were in the category (political, military, economic, artistic, etc.) of:

6. This person's major accomplishments were:

7. These accomplishments helped the people of the time by:

8. These accomplishments had the following long-lasting affects on Korea:

9. The following words describe this person:

BIOGRAPHIES OF FAMOUS KOREANS

1. KING SEJONG THE GREAT (1397-1450)

King Sejong the Great reigned from 1418 to 1450 and is considered a model Korean king. His Confucian rule set a standard against which all subsequent rulers were measured.

King Sejong was noted for his mastery of Confucian learning. His rule was marked by progressive ideas in administration, linguistics, science, music, medical science, and humanistic studies. He established the Hall of Talented Scholars to promote research in institutional traditions and politico-economics. Under his rule, many young scholars received government support.

King Sejong also showed great concern for his country's peasants by providing drought and flood relief. At his order, the government compiled the Straight Talk on Farming, based on interviews with experienced elder peasants.

Perhaps Sejong's most celebrated achievement was the creation of the Korean alphabet, Han-gul, to provide a script for the vernacular language. Until that time, the Chinese ideograms were adopted for literary purposes in Korea. The Chinese system meant not only learning a grammatical system very different from Korean, but also the memorization of thousands of difficult Chinese characters. King Sejong conceived the idea of devising a system for writing the Korean language phonetically, so that all his people would be able to learn to read and write easily.

The king assigned a committee of scholars to work on the creation of symbols that would represent the sounds of the Korean language. The resulting system, Han-gul, consisted of 17 consonants and 11 vowels. The Han-gul alphabet has proven both accurate and simple to learn.

King Sejong sponsored a number of very important inventions. His improvements in movable metal type brought revolution to printing. He ordered the development and nationwide distribution of the pluviometer in 1442, preceding Gastelli's pluviometer by almost 200 years.

A sun dial, water clock, solar system orrery, celestial globes, astronomical maps, and almanacs of the seven known planets were developed at his encouragement. He caused notation for Korean and Chinese music to be devised or revised and musical instruments improved.

2. YI HWANG (1501-1570)

Yi Hwang lived from 1501 to 1570, during the Yi Dynasty in Korea. He was the youngest son of a scholar, the most respected social class in Korea at the time. Unfortunately, Yi Hwang's father died only seven months after Yi Hwang was born. With no one to earn money for the family, Yi Hwang's family became poor.

When Yi was 12 years old, he began to study in preparation for the government entrance examinations. At that time in Korea, all government jobs, from the lowest local official to national advisors of the emperor, were selected on the basis of scores on a national examination. Much of the examination was based on knowledge about Confucianism, a philosophy of social and political order adopted from China. The one sure route to success in Korea during Yi Hwang's time was to do well on the national government examination.

For Yi Hwang, studying Confucian philosophy was not a chore, it was a real pleasure. He loved thinking about the many interpretations of Confucian teachings. It is said that Yi would become so involved in his studies, he would forget to eat.

In 1528, at the age of 26, Yi passed the government entrance examination, earning the second highest grade in his region. In 1534 he passed the second government examinations to win the position of Royal Secretariat in the national government. Yi continued to advance in the government until 1569. When he retired from the government, he devoted himself to study and education.

Yi Hwang was famous as a scholar, educator, poet, and calligrapher rather than a high government official. He was respected by Chosun kings and scholars. He wrote many famous books on Confucianism. He built a famous private academy of learning, called "Tosansowon," in his home region.

Yi Hwang was one of the most outstanding Neo-Confucian scholars whose name reached China and Japan. His books, including On Reflection and Essence of Neo-Confucianism, were published in Japan, and his classics were edited in ten volumes of excerpts by a Japanese.

3. YI SOON-SIN (1545-1598)

Yi Soon-sin lived during the second half of the 16th century. At the age of 21, he decided to become a military officer. In the early years of his career, Yi was valued in the Korean army as a good officer who showed bravery, competence, and strict adherence to regulations.

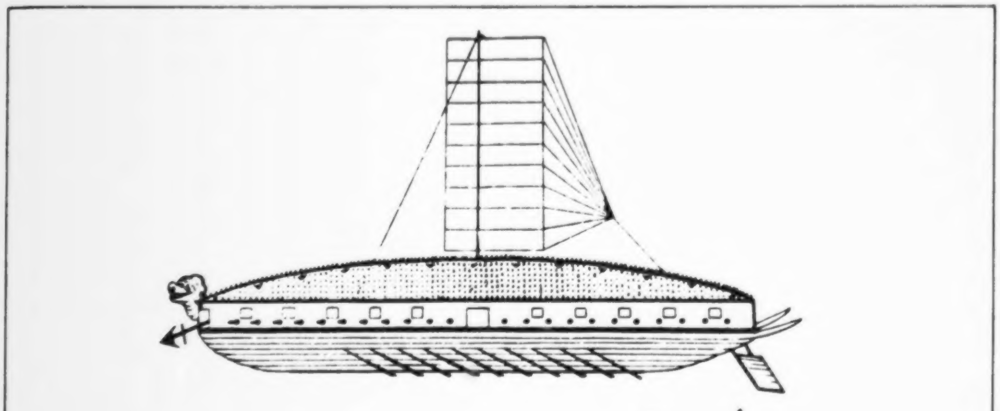
In 1590, at the age of 44, Yi was appointed commander of Korea's two southernmost provinces. He arrived at his new post at a time when rumors of an invasion of Korea by Japan were very strong. Yi prepared his regions for a Japanese invasion by strengthening fortresses. But his most important accomplishment was designing a new kind of fighting boat, which he called the "turtle ship." This was the first iron-clad ship in the world. These curved ships were covered with iron and bristled with spikes. One gun was mounted in a dragon's head on the front of the boat, and 12 additional guns were mounted on the sides of the boat.

When the Japanese attacked Korea two years later, in 1592, Admiral Yi was able to control Korean seas with brilliant naval strategy, bravery, and the advantage of his powerful turtle ships. Admiral Yi helped the Korean armies defeat the Japanese by cutting off supplies or reinforcements from Japan.

Admiral Yi achieved great victories over Japanese naval forces in various battles. At the battle of Hansando in 1592, Admiral Yi gave a death blow to the invading Japanese fleet. Hundreds of Japanese battle ships were destroyed. His victory at the battle of Myungnyang was even more heroic, because he defeated a fleet of 133 Japanese warships with only 12 small ships.

As a result of continuous resistance by the Korean volunteer army, the Japanese army was forced to withdraw. Admiral Yi smashed the Japanese retreat on Noryang Sea. In this last battle against about 500 Japanese warships, Admiral Yi won a great victory again. But he himself was struck by a stray bullet and killed during a climactic naval battle.

He is honored in Korea not only for his courage and naval strategy, but for his strong resistance against foreign powers, particularly the Japanese.



4. YU KWAN-SOON (1904-1920)

Korea was colonized by Japan in 1910. After several years of colonization, a Korean independence movement gained force. On March 1, 1919, the Declaration of Korean Independence was publicly proclaimed at Pagoda Park in Seoul. Korean citizens demonstrated in the streets, shouting for Korean independence.

Yu Kwan-soon was a 15-year-old high school student in 1919. Together with her fellow students, she participated in the Korean Independence Movement on March 1 of that year. However, the Japanese forced schools to close, and she went to her home town, near Chonan city in Choong Chong province.

There, Yu Kwan-soon led her fellow compatriots in the Independence Movement. She organized uprisings in collaboration with leaders of schools and churches in the neighboring counties. She prepared as many as 3,000 Korean flags and distributed them to participants in the Independence Movement at the Ahone Market Place near Chonan. She gave a sign to start the uprising with a torch on the top of the mountain. While leading the crowd to demonstrate for independence, she was arrested by the Japanese police.

Sentenced to seven years' imprisonment by the Japanese colonial government, Yu Kwan-soon continued resistance in prison. She encouraged other prisoners to support independence. She died in prison a year later, in 1920, at the age of 16, as a result of harsh tortures by Japanese police.

Although Yu Kwan-soon died young, her patriotism, sacrifice, and courage are remembered. She is called the Joan of Arc of Korea.

5. E. KIM KU (1876-1949)

Kim Ku is the most respectable Korean patriot who lived between 1876 and 1949, the most troubled period in Korean history.

Born at Haeju city in Hwanghae-do province, he studied Chinese classics following the Korean educational tradition. He joined the Korean native religion of Ch'ondogyo in 1893 and participated in the revolutionary uprising of the Tonghak Peasant Army in 1894.

Fleeing from the Japanese army, he went to Manchuria in 1895 and joined the Korean volunteer army to resist the invading Japanese.

He returned to Korea in 1896 and was put into jail, because he killed a Japanese officer in revenge for the killing of a Korean empress, the Queen of the King Kojong. He escaped from prison in 1898 and became a Buddhist monk. But he retired from Buddhism the next year, and he became a teacher in 1909.

Following the Japanese annexation of Korea, he was imprisoned again in 1911 because of his involvement in a conspiracy to assassinate the

Japanese governor-general in a very famous historical resistance movement. Japanese police arrested 105 political nationalist leaders as a result of this conspiracy.

When he was released from prison in 1914, Kim Ku worked in the countryside for the enlightenment of farmers.

After the failure of the nationwide March 1 Independence Movement in 1919, he went to Shanghai, China, to join the newly organized Provisional Goverment of Korea. While holding various important positions in the Provisional Government, he organized the Korean Independence Party in 1928 and began leading armed resistance activities, including the attempt to assassinate the Japanese emperor. He also established the military school and the general headquarters of the Korean liberation army. In 1944, he became the chairman of the Provisional Government of Korea. As a representative of Korea, he declared war against Japan and Germany in February 1945, by taking part in active campaigns.

Korea was liberated from Japan in 1945, when World War II was over. However, liberation did not bring the independence for which the Koreans had fought so hard. Instead, the Korean nation was divided into two separate territories--one aligned with the democratic government of the United States, the other with the communist government of the Soviet Union.

The American army, which occupied the territory south of the 38th parallel (including the Seoul area), refused to recognize Kim Ku's Provisional Government, in order to support Dr. Syngman Rhee, who had led the Korean independence movement in the United States. Therefore, Kim Ku could return to Korea only as a citizen, not as a representative of the government.

Back in Korea, he successfully led the movement to object to the decision to put Korea under the trusteeship of the four great powers (USA, USSR, Britain, and China). He also made great efforts in vain to establish a unified government through talks with the representatives of North Korea, and objected unsuccessfully to the U.N. decision to hold general elections only in South Korea. This resulted in the official division of Korea. In spite of his uncomparable popularity among Korean people, he did not take part in South Korea's government established in 1948. In 1949, he was assasinated by a Korean officer, much to the grief of the Korean people.

4. THE CONFUCIAN ETHIC: A SYSTEM OF IDEAS IN KOREA

INTRODUCTION:

Confucianism--a philosophy of life that emphasizes social and natural order, social obligation, harmony, and respect for family and age--is integral to the Korean culture. As a system of ideas, Confucianism is especially important in family, interpersonal relations, and politics. In this activity, students examine Confucian social values through several dilemma exercises and consider the role of Confucianism in modern Korean society.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Demonstrate an understanding of the basic codes of interpersonal behavior of the Confucian ethic.

2. Identify some of the behavioral norms within Korean society, noting similarities and differences between the Korean and American cultures.

3. Recognize the influence of the Confucian ethic on contemporary Korea.

GRADE LEVEL: 9-12

TEACHING TIME: 2 class periods

MATERIALS:

Copies of Handout #4a, Confucianism, for all students; one copy of Handout #4b, Confucianism: Five Modern Scenarios, for student groups.

PROCEDURE:

1. Distribute Handout #4a, Confucianism, to students. When they have finished reading, discuss the basic tenets of Confucianism with the class. Alternatively, teachers can use this handout as a basis for delivering a brief lecture on Confucianism to the class.

2. Next, ask the entire class to brainstorm a list of probable social rules in Korea, based on what they have learned about Confucianism. Leave this list on the board for reference as students complete the remainder of the activity.

3. Divide the class into five groups. Provide each group with one of the scenarios given on Handout #4b, Confucianism: Five Modern Scenarios. Instruct each group to discuss the situation they have been given. Students should also respond to the accompanying questions. Teachers should designate or allow student groups to appoint recorders who will then present group responses to the class.

4. As students present their responses, use the following questions to guide the class discussion:

- What are Korean social norms (the "dos" and "don'ts") based upon Confucianism?

- What communication problems might arise in social interaction between a Korean following Confucian guidelines and someone from another culture who is unfamiliar with Confucianism?

- What do you think a Korean teenager's lifestyle might be like, based on Confucian values?

5. Using the list of social norms that they created earlier in this lesson, students can compare their responses. How accurate were their assumptions?

6. To close the lesson, ask students how important it might be for an American or European businessperson to be aware of and sensitive to traditional Confucian values in conducting business with their Korean counterparts? What reasons do students provide for their hypotheses? Explain to students that, in general, Koreans are very committed to their work and take much pride in their jobs. They place a high value on status, prestige, lifetime security, and shared loyalty between company management and employees.

FOLLOW-UP ACTIVITIES:

Some writers have labeled the visible commitment to their work and the pride that Koreans take in their jobs as the "Confucian work ethic." As a research project, students could develop a comparative analysis of this work ethic and the "Protestant work ethic." An outgrowth of Calvinism in the 18th century, the Protestant ethic stressed hard work, thrift, and efficiency in pursuit of an individual's "worldly calling." The "rich" were thought to be "instruments of progress." In discussing differences between the two work ethics, students should discover the religious imperative of the Protestant work ethic, characterized as a need to please God in an effort to insure a rewarding afterlife. This religious rationale is not a component of Confucianism.

Students should also note that hard work and thrift are stressed in both ethics. However, in Confucianism, industriousness and thrift are important because of their function as moral training and enhancement of the common welfare, rather than a function of accumulation of individual wealth. Although wealth was considered with some respect in Confucian society, the Protestant ethic accorded much more respect for individual wealth.

CONFUCIANISM

Confucianism, an ancient Chinese way of thought which spread through much of Eastern Asia, is often described as a religion. Perhaps a more accurate definition of Confucianism is that it is a detailed code of behavior toward both the living and the dead. In cultures where it is embraced, Confucianism has been as much a practical political and social doctrine as it has been a religion.

Kung Fu-tzu, known in Western countries as Confucius, lived in China around 500 B.C. He was a teacher who offered his students a system of order during a period when China was disrupted by warfare. One of Confucius' most important teachings was that there was a proper order to all things in the universe, including human society. Confucius taught that this social order--and through it, peace and harmony--could be achieved if every person knew his or her proper place in society and upheld the responsibilities of that place. In Confucianism, this idea is summarized as follows, "Let the ruler be ruler, the subject be a subject, the father be a father, and the son be a son." Through the definition of five basic relationships, Confucianism provided a simple guide for ordering the family and society. These five moral disciplines to govern the five human relationships were:

1. Justice and righteousness should mark the relations between sovereign and subject.

2. There should be affection between father and son.

3. Etiquette and justice are important in matrimony.

4. The younger should give precedence to the elder.

5. Faith and trust should reign over relationships between friends.

In all familial relations, respect for parents and grandparents, which is called filial piety, had supreme value. The elderly were considered superiors; as such, total obedience was given to them by the rest of the family. At least in theory, quarreling, loud talking, smoking, and drinking alcohol were not permitted in their presence. In turn, the elders had to treat the younger generation with affection and discretion. They could be strict, but not cruel.

While the husband/father was supreme within the family, he, in turn, was subservient to the emperor or national leader. All people had the responsibility of honoring and obeying their ruler. However, this responsibility worked two ways. The ruler also had responsibilities to his people. He had to protect them, insure their welfare, and above all, set good examples for them through his own actions. Confucius taught that if a ruler was honest, his people would follow him in honest behavior. But if the ruler was corrupt, how could he expect anything different from his subjects? The ruler also had a responsibility to follow the laws of heaven. If the ruler failed in his obligations, natural and economic chaos might follow, and the people would have to overthrow the ruler. Confucius taught that if everyone upheld these five basic responsibilities and relationships, social and political order would prevail throughout the country.

To further insure harmony and unity, Confucianism stresses that several concepts are valued above all else in social situations. They are benevolence (perfect virtue), righteousness (justice), propriety (decorum), wisdom, and sincerity (fidelity). Confucius taught that age brought wisdom. The older one was, the more honored his or her place in the family and society should be. An extension of this belief was ancestor worship: Confucius preached that people should always look to the past and the ways of their ancestors as the example for solving contemporary problems. People should learn the accumulated experience of their previous generations. Confucius taught, "By reviewing the old, we can learn the new." Confucius lived in the age of civil wars. He longed for the harmonious and orderly life of prehistoric China before the Shang Dynasty (the era of the legendary kings Yao and Sun). Therefore, his argument to return to the past must be interpreted as yearning for Utopia rather than yearning for the older days.

Finally, Confucius taught that one's search for the truth transcends all other human endeavors. A famous Confucian analect (writing) says, "He who fully realizes the truth in the morning may die without regrets in the evening." Another well-known Confucian analect says, "Gain control over yourself, and then you can manage your family, rule the nation, and bring peace to the world." To do so, Confucius said, one must know the truth, his truth.

By the truth, he did not mean the commonly accepted scientific and objective truth, which is a product of scientific theories and experiments. To find the truth, he admonished, one must learn to perfect oneself. Only then will one find the truth "in the abyss of human existence."

Therefore, it is not surprising that Confucian cultures placed great emphasis on scholarship and education. Only through persistent study could one find truth. Thus, scholars were highly respected in Confucian societies. Scholarship and aesthetic cultivation were regarded as the prerequisites for those in leadership or in official positions.

For centuries in Korea, Confucianism meant a system of education, ceremony, and civil administration as expressed by Confucius in his writings. Confucian concepts of social harmony and moral precepts permeated the intellectual life of the old East Asia and played a pivotal role in molding the Korean culture as we know it today.

It is hard to pinpoint when Confucianism first came to Korea from China. There is no question that Confucianism arrived long before the introduction of Buddhism in A.D. 372. A Confucian national university, Tae-hak, was established in the same year.

In Korea, Confucianism was accepted so eagerly and in so strict a form that the Chinese themselves regarded the Korean adherents as more virtuous than themselves. They called Korea "the country of Eastern decorum," referring to the punctiliousness with which the Koreans observed all phases of the doctrinal ritual.

Confucian teachings eventually disappeared as a basis for government and administration. After so many centuries of indoctrination in these tenets, however, Koreans can hardly be said to have discarded the customs, habits, and thought patterns derived from the system.

In particular, kinship organization, ideology, ritual, and associated behavior have represented crucial, perhaps dominant, themes in Korean culture, particularly among the elite. Fundamental ideas about morality and the proper ordering of human relationships are closely associated with kinship values that are derived mainly from the Confucian concept of filial piety. The pervasive, highly elaborated system of lineages and branch lineages provided the basic structural principle on which most groups in traditional society were organized. Kinship loyalties and obligations have generally taken precedence over other claims and commitments, both ideally and in terms of actual behavior.

As part of the modernization process, profound changes have been taking place in the kinship system, particularly in the rapidly growing urban areas. There has been considerable erosion of the dominance of family concerns. Nevertheless, ideals of family cohesion and solidarity retain influence, and the individual's emotional dependence on close kin is still very great.

CONFUCIANISM: FIVE MODERN SCENARIOS

1. For the past several years, a young woman has worked in a factory in Seoul, a considerable distance from her family's home. The factory provides her with dormitory housing with other young women. Lately, she has had to work overtime and has been unable to visit her parents in the countryside for several months. She does not enjoy her job and misses her family very much. What should she do?

How might Confucian values influence this woman's decision and her family's decision about what she should do?

2. A young couple lives in a small apartment in Pusan, a large city in the Republic of Korea. They have been married for a few months. The couple is now faced with caring for the young man's father, who has just had a heart attack and must leave his own home.

Do you think the couple will bring the young wife's father-in-law into their own home? How might Confucian ethics influence their decision? What problems might their decision cause?

3. The Chang family owns and operates a small textile factory in Taegu. Their textiles are of the highest quality and very much in demand by many foreign companies. Recently the Chang family has experienced difficulties in keeping up with the demand for their textiles. The factory is six months behind in fulfilling orders. An American company became exasperated with this situation and sent a representative to determine the cause of the problem. In the meeting that followed, the Chang family stated that there were no major problems. Furthermore, any very minor problems could be handled adequately by the family.

How might the Confucian ethic be a part of the textile company's organization and management?

4. Mr. Kim, a 27-year-old teacher at Seoul High School, recently received his master's degree. The head of his department, who is considerably older than Mr. Kim, was trained in educational methods while Korea was under Japanese colonial rule. Mr. Kim is anxious to try some of the new teaching methods he learned while studying in the graduate school with his high school students.

As a young teacher, what does the Confucian ethic require Mr. Kim to do?

5. Mrs. Lee is a 35-year-old housewife. While she was pregnant with her second child, her husband died, leaving her a widow with two young daughters. She needs to provide for her children and, in several years, provide care for her elderly father. She has some status as a widow. To remarry would demean her husband's memory.

In accordance with Confucian ethics, what will probably be her lifestyle? What options does Mrs. Lee have for career, marriage, and her family?

5. EDUCATION IN KOREA: A DAY IN THE LIFE OF A KOREAN STUDENT

INTRODUCTION:

Young people are curious about their peers in other countries. This interest in the lifestyle of students in other parts of the world can be used as a basis for cross-cultural understanding and communication. In this activity, students learn something about their counterparts in Korea by examining a Korean teenager's school schedule and leisure-time activities. In the process, students gain an understanding of the high value placed on education in Korea. Students analyze the similarities and differences in educational systems and use of leisure time in an attempt to better understand present-day Korea.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Compare and contrast student lifestyles and daily activities in the United States and South Korea.

2. Make cross-cultural inferences about the value of education in the two cultures.

3. Demonstrate a better understanding of education in Korea.

GRADE LEVEL: 5-10

TEACHING TIME: 1 or 2 class periods plus homework

MATERIALS:

One of the following student materials: Handout #5a, Mi-young Yoo's Weekday Schedule (grades 5-6), Handout #5b, A Day in the Life of Sung-soo Lee (grades 7-8), or Handout #5c, Woo-suck Kim's Weekday Schedule (for use with grades 9-10); Teacher Background Notes: Education in Korea Today.

PROCEDURE:

1. Begin this activity by asking students what kind of information they think they could gather about another culture by looking at the schedule of a typical student's activities for a single day. What kind of inferences could they make about that student's habits and customs relating to family, work, school, and recreation? What might this data tell them about the student's society and the cultural values that are important in that society?

2. Divide the class into three groups. Explain that as a homework assignment, each group will develop a schedule for how they spend time at school and at home.

- The first group should develop what they consider to be a "typical" weekday in their lives. The hours spent in school do not need to be completed in detail. Students should begin with the time that they wake up in the morning and conclude with the time they go to bed at night.

- Students in the second group should develop what they consider to be a "typical" weekend day in their lives. These students should also begin with the time that they wake up in the morning and conclude with the time they go to bed.

- Members of the third group will develop a "typical" school schedule for students at their school. This group should be as accurate as possible, indicating specific amounts of time for each class, time between class, homeroom, and so on.

3. To debrief their homework assignments, ask several students from each group to share some of their daily schedules for school, weekdays, and weekends. Ask them what assumptions they can make about American society from this information. Write students' assumptions on the board. To prompt discussion, ask some of the following questions:

- Does it seem that many American teenagers have free time? If so, how do they spend it? Does participation in recreational activities occupy much time for American teenagers? Does watching TV seem to be an important leisure-time activity?

- Do many American teenagers have jobs? If so, for what reasons do they work?

- What assumptions can be made about the amount of time devoted to homework activities? Can students make an estimate of how many hours of homework American teenagers have on a given day? In a given week?

4. If working with students in grades 7-8, distribute the Handout #5b, A Day in the Life of Sung-soo Lee. This handout provides students with three schedules for Sung-soo Lee: his typical weekday, weekend day, and school/class schedule. Teachers of grades 5 and 6 should use Handout #5a Mi-young Yoo's Weekday Schedule, which outlines the daily schedule of a ten-year-old, fifth-grade girl in a Seoul elementary school; teachers using this activity in high school classes should use Handout #5c, Woo-Suck Kim's Weekday Schedule.

Allow students time to examine the schedule. To discourage stereotyping, explain to students that this is the schedule for one student in South Korea. Ask them how difficult it would be to arrive at one schedule appropriate for all American teenagers. Ask several of the following questions:

- How many different subjects are included in the Korean student's class schedule? What are they? Can students estimate the number of hours spent in school per week?

- About how many hours per week does the Korean student spend doing homework or related activities?

- How much leisure time does the student have during a typical weekday? During a weekend day? What recreational activities does he or she participate in?

- Do the answers to these questions reveal any similarities and differences between schools and teenagers in Korea and the United States? What are they?

- If schools are a reflection of the greater society, what preliminary assumptions can students make about Korean culture? What can this information tell us about American and Korean societies as they relate to young people?

5. Explain to students that, as in the United States, education is highly valued in Korea. Education is compulsory between the ages of six and eleven (six years of elementary school). Beginning in middle school, boys and girls are segregated into separate schools or separate classes, although the number of coeducational schools is increasing nowadays. High school students may study as many as eight subjects during one semester and attend school as many as 40 hours per week. Korean students attend school for a minimum of 220 days each year.

Entrance examinations to middle schools were abolished in 1969 and highly competitive exams for entrance to high schools were abolished in 1973, in an effort to reduce the amount of stress placed on adolescents. Instead of competitive exams, a new system that includes a general test of students' scholastic abilities has been adopted. It is necessary, however, to pass very rigorous entrance examinations in order to enter college. At the time of preparation for college entrance exams, many high schools extend their school hours to ten hours or more for supplementary classes. In 1980, the hiring of private tutors was declared illegal, since it was felt that such a practice discriminated against those who could not afford private tutoring for their sons and daughters.

You may wish to provide students with additional information from Teacher Background Notes: Education in Korea Today.

FOLLOW-UP ACTIVITIES:

1. Pen pal arrangements and sister-school activities might be a good way to culminate this activity for interested U.S. teachers and students.

Elementary Schools

Imun Elementary School
Imun-dong, Tongdaemun-gu
Seoul, Korea 131

Sogang Elementary School
Sangsu-dong, Mapo-gu
Seoul, Korea 121

Yongdong Elementary School
Tangsan-dong, Yongdungpo-gu
Seoul, Korea 150

Tongsin Elementary School
Pomun-dong, Songbuk-gu
Seoul, Korea 132

Hannam Elementary School
Hangangnam-dong, Yongsan-gu
Seoul, Korea 140

Shinku Elementary School
Shinsa-dong, Kangnam-gu
Seoul, Korea 135

Kasan Elementary School
Kaya-dong, Tong-gu
Pusan, Korea 600

Mansu Elementary School
Mansu-dong, Nam-gu
Inch'on, Korea 160-01

Ch'unch'on Elementary School
Chung-angno 3 ga,Chunch'on
Kang won-do, Korea 200

Samsong Elementary School
Samsong-dong, Tong-gu
Taejon, Ch'ungch'ongnam-do
Korea 300

Tongbang Elementary School
Tongbang-dong, Kyongju
Kyongsangbuk-do, Korea 681

Kangdong Elementary School
Ch'onho 2-dong, Kangdong-gu
Seoul, Korea 134

Chung-ang Elementary School
Kongpyong-dong, Chung-gu
Taegu, Korea 630

Suwon Elementary School
Kodung-dong, Suwon
Kyonggi-do, Korea 170

Tongmyong Elementary School
Myongsoh-dong, Chongju
Ch'ungch'ongbuk-do, Korea 390

Taesong Elementary School
So-dong, So-gu
Kwangju, Chollanam-do, Korea 500

Songho Elementary School
Songho-dong, Masan
Kyongsangnam-do, Korea 610

Samyang Elementary School
Samyang-dong, Cheju
Cheju-do, Korea 590

Junior High Schools

Kyongshin Junior High School
Hyehwa-dong, san 4, Chongno-gu
Seoul, Korea 110

Paemun Junior High School
259-3 Sogyae-dong, Yongsan-gu
Seoul, Korea 140

Tobong Girl's Junior High School
124 Ssangmun-dong, Tobong-gu
Seoul, Korea 132

The Attached Girl's Middle School
College of Education
Seoul National University
Ihwa-dong, Chongno-gu
Seoul, Korea 110

Taedong Junior High School
Sodaeshin-dong, 3 ga, So-gu
Pusan, Korea 600

Chong-un Junior High School
Chong-un-dong, Chung-gu
Seoul, Korea 100

Songsnin Girl's Junior High School
173-1 Tonam-dong, Songbuk-gu
Seoul, Korea 132

Somun Girls's Junior High School
1514 Pangbaepon-dong, Kangnam-gu
Seoul, Korea 135

Kyongbok Junior High School
1322-4 Pongdon-dong, 3ga So-gu
Taegu, Korea 636

Samil Junior High School
110 Maehyang-dong, Suwon
Kyonggi-do, Korea 170

Tongil Girl's Junior High School
37 Mansok-dong, Tong-gu
Inch'on, Korea 160

Kangwon Junior High School
93-147 Kyo-dong, Ch'unch'on
Kang-won-do, Korea 200

Hosudon Girl's Junior High School
349-10 Sonhwa-dong, Chung-gu
Taejon, Chungch'ongnam-do
Korea 300

Kwangdok Junior High School
652 Hwajong-dong, So-gu
Kwangju, Chollanam-do, Korea 500

Ch'angshin Junior High School
414 Hoewon-dong, Masan
Kyongsangnam-do, Korea 610

Ilshin Girl's Junior High School
185-1 Top-dong, Chongju
Chungch'ongbuk-do, Korea 310

Kijon Girl's Junior High School
187 Chunghwa-san-dong, 1ga
Chonju, Chollabuk-do, Korea 520

Sorabol Girl's Junior High School
1053-18 Hwangsong-dong, Kyongju
Kyongsangbuk-do, Korea 681

Cheju Girl's Junior High School
2360 Ara-2-dong
Cheju, Cheju-do, Korea 590

Senior High Schools

Kyonggi Senior High School
91 Samsong-dong, Kangnam-gu,
Seoul, Korea 135

Yangjong Senior High School
6-1 Malli-dong, 2ga Chung-gu
Seoul, Korea 100

Sudo Girl's Senior High School
186 Huam-dong, Yongsan-gu
Seoul, Korea 140

Inil Girl's Senior High School
25 Chon-dong, Chung-gu
Inch'on, Korea 160

Senior High School Attached
to Seoul
National University (coed.)
Chongam-dong, Songbuk-gu
Seoul, Korea 132

Taejon Senior High School
320-2 Tauhung-dong, Taejon
Ch'ungch'ongnam-do, Korea 300

Ch'unch'on Girl's Senior
High School
36 Kyo-dong, Ch'unch'on
Kangwon-do, Korea 200

Yongsan Senior High School
1 Yongsan-dong, 2ga Yongsan-gu
Seoul, Korea 140

Mahak Girl's Senior High School
322 Haengdang-dong, Songdong-gu
Seoul, Korea 133

Toksong Girl's Senior High School
37 Ankuk-dong, Chongno-gu
Seoul, Korea 100

Pungsaeng Senior High School
4511 Sujin-dong, Songnam
Kyonggi-do, Korea 130-14

Chongju Senior High School
10-4 Pokdae-dong, Chongju
Ch'ungch'ongbuk-do, Korea 310

Kyongbuk Senior High School
111 Taebond-dong, Nam-gu
Taegu, Korea 634

Masan Girl's Senior High School
300 Wanwol-dong, Masan
Kyongsangnam-do, Korea 610

P'ohang Senior High School
74 Taeshin-dong, P'ohang
Kyongsangbuk-do, Korea 680

Chonju Senior High School
488 Nosong-dong, Chonju
Chollabuk-do, Korea 520

Mokp'o Senior High School
36 Yongdang-dong, Mokp'o
Chollanam-do, Korea 580

Kwangju Girl's Senior High School
36 Chang-dong, Kwangju
Korea 500

Kyongnam Girl's Senior High School
558 Sujong-dong, Tong-gu
Pusan, Korea 600

Ohyon Senior High School
4675 Hwabuk-dong, Cheju
Cheju-do, Korea 590

2. Teachers can invite a foreign exchange student or another guest speaker from Korea to class to help students check their assumptions and obtain additional information about teenage lifestyles and education in Korea.

Teacher Background Notes

Education in Korea Today

A strong emphasis on education has a long history in Korea under the influence of Confucianism. The formal school system started as early as the 4th century. Passing national civil service examinations was almost the only means of becoming a middle- or high-level bureaucrat since the Koryo Dynasty in the 10th century. Some of these traditions continue in modern Korea. Entrance examinations are required by colleges, the government, and large companies. Exams are an important avenue of mobility, but not the only one. A good education is the most important means of gaining socioeconomic success in Korea today.

However, the high value traditionally placed on education in Korea was not solely a result of the system of social mobility. Confucian culture values scholarship in itself. Well-educated people have been greatly respected in Korea regardless of their wealth or social position. A good education is the most important means for gaining social respect and is highly valued for self-improvement and self-esteem.

Korea's liberation from Japanese colonial rule in 1945 provided a new beginning for education. With the adoption of the national constitution in 1948, free compulsory primary education was established. By enacting laws insuring people's right to an education, the principle of equal opportunity in the national educational system was established.

Following the Korean War (1950-1953), education assumed an important role in rebuilding Korea. Schools were restored and compulsory primary education was extended to six years. By 1959, 96 percent of Korea's school-aged children were enrolled in the nation's schools. The curriculum was restructured to include anti-communist education, moral education, and vocational education.

Education in Korea is based on a 6 (elementary)- 3 (junior high)- 3 (high school)- 4 (college)-system. Students attend school 220 days a year, the minimum number of days in the academic year established by law. The constitution guarantees equal educational opportunity for all citizens, regardless of religion, sex, social status, or economic background.

Competitive examinations for entrance to middle schools were abolished in 1969, thus contributing to more equality in education. However, with the standardization of middle school education, students faced excessive competition to pass high school entrance examinations. Consequently, the government abolished high school entrance examinations in 1973. Instead of competitive examinations, a new system that includes a general test of students' scholastic abilities has been adopted.

Due to the high value placed on education for upward mobility, social respect, and self-improvement, the demand for education is ever increasing, even though most of the burden of financing education after the sixth grade falls on individual families. For example, a national survey of children in fourth through sixth grades found that 86.3 percent of Korean children wanted to obtain four years of college education and 52.3 percent wanted to continue their college education in graduate school (Joong-Ang Daily News, May 10, 1984). To meet the high educational demand of students from poorer families, many high schools and colleges offer special evening classes for working students. Moreover, many large-scale industries offer evening classes or have established middle and high schools for their juvenile workers. An "air and correspondence" college offers a five-year college course and a two-year junior college course for working students. There are a number of air and correspondence colleges, and 50 air and correspondence high schools are attached to national or public high schools throughout the country.

The high value placed on education and the highly competitive entrance examination system in Korea can cause social problems. Because some families have traditionally spent a great deal of their savings on private tutoring for their children in preparation for college entrance examinations, in 1980 the Korean government passed a law to prohibit private tutoring.

Because disciplined study is considered a key to academic success, Korean high schools voluntarily extend school days or hours to increase the percentage of their graduates who will enter prestigious colleges. Many Korean high schools provide extra lessons before school, after school, and during vacation periods. In addition, students spend a great amount of time on homework and additional study at home. According to the survey cited above, 24.5 percent of Korean children in grades four through six study more than two hours per day after completing their required assignments; 25.8 percent of them study between one and two hours after finishing their homework.

On the other hand, parents' and children's zeal and commitment to education has been the key to rapid educational growth, which in turn has contributed to rapid economic growth in Korea. The Korean government has not been burdened with extending compulsory education beyond the elementary school. In 1985, 99.2 percent of Korea's elementary school graduates advanced to junior high schools, even though they had to pay for their continued education. Approximately 90 percent (90.7) advanced to high school at their own cost. Since 1985, students who live on Korea's small islands and other remote areas of the country receive free compulsory education for nine years.

Korean children are trained to perceive the teacher-student relationship as an extension of the parent-child relationship. Thus, they are socialized to show extreme respect toward their teachers. Moreover, most Korean parents are very concerned about their children's education and tend to check on homework assignments and monitor their children's study at home. Such parental involvement greatly assists Korea's teachers, burdened with large classes, in committing themselves to education without serious teacher burnout.

Handout #5a
Page 1 of 1

MI-YOUNG YOO'S WEEKDAY SCHEDULE

Mi-young Yoo is a 10-year-old girl, a fifth-grader at the Seoul Sinku Elementary School.

A.M.	
6:40	Getting up
6:40 - 7:00	Brushing and washing
7:00 - 7:30	Preparing for school
7:30 - 8:00	Breakfast
8:00 - 8:20	Going to school (on foot)
8:20 - 8:50	Individual study
8:50 - 9:10	Homeroom
9:10 - 9:50	1st class
9:50 - 10:00	Rest
10:00 - 10:40	2nd class
10:50 - 11:30	3rd class
11:40 - 12:20	4th class
12:20 - 1:10	Lunch hour
P.M.	
1:10 - 1:50	5th class
2:00 - 2:40	6th class
2:40 - 3:00	Homeroom
3:00 - 3:20	Coming home from school
3:30 - 4:30	Piano lesson (private)
4:30 - 5:30	Homework
5:30 - 7:00	Playing
7:00 - 7:20	Dinner
7:20 - 8:10	Taking a rest, watching TV
8:10 - 8:30	Playing the piano
8:30 - 9:50	Review and writing diary
9:50 - 10:00	Brushing teeth
10:00 -	Sleeping

Handout #5b
Page 1 of 2

A DAY IN THE LIFE OF SUNG-SOO LEE

KOREAN MIDDLE SCHOOL STUDENT'S SCHOOL SCHEDULE

A.M.

8:00 - 8:30	Going to school
8:30 - 8:50	Individual study (before regular classes begin)
8:50 - 9:00	Homeroom (sometimes replaced by a school assembly on the playground)
9:00 - 9:45	1st class (length of classes--45-minute classes in middle school; 40 minutes in elementary school; 50 minutes in high school)
9:55 - 10:40	2nd class
10:50 - 11:35	3rd class
11:45 - 12:30	4th class

P.M.

12:30 - 1:15	Lunch hour
1:15 - 2:00	5th class
2:10 - 2:55	6th class
3:05 - 3:50	7th class (middle school students have six or seven classes each day; high school students have six to eight classes. On Saturday students have only four classes)
3:50 - 4:00	Homeroom (teachers explain study plans, homework, and other instructions)
4:00 - 4:20	Cleaning classrooms (students are obliged to clean their classroom in turn)

MIDDLE SCHOOL STUDENT'S WEEKDAY SCHEDULE (MONDAY THROUGH SATURDAY)

A.M.

6:30 - 6:50	Getting up and folding the blankets
6:50 - 7:10	Washing and brushing
7:10 - 7:30	Checking the schedule
7:30 - 8:00	Breakfast
8:00 - 8:30	Going to school
8:30 - 4:00	Classes at school

P.M.

4:20 - 4:30	Coming home from school
4:30 - 6:00	Taking a rest or exercise
6:00 - 7:00	Dinner
7:00 - 8:00	Taking a rest, watching TV
9:00 - 10:30	Homework and review
10:30 - 11:00	Washing and going to bed

Handout #5b
Page 2 of 2

MIDDLE SCHOOL STUDENT'S WEEKEND SCHEDULE (SUNDAY)

A.M.

7:00 - 7:10	Getting up
7:10 - 7:20	Washing and brushing
7:20 - 8:00	Exercise and home cleaning
8:00 - 8:30	Breakfast
8:30 - 9:00	Taking a rest
9:00 - 12:30	Reading, listening to music, watching TV, meeting friends, writing letters, etc.

P.M.

12:30 - 1:30	Lunch
1:30 - 4:00	Recreation, sports, hiking, watching games
4:00 - 6:00	Studying
6:00 - 7:00	Dinner
7:00 - 8:30	Taking a rest, watching TV
8:30 - 10:30	Homework and review
10:30 - 10:40	Going to bed

Handout #5c
Page 1 of 1

WOO-SUCK KIM'S WEEKDAY SCHEDULE

Woo-Suck Kim is a 10th-grade student of Attached High School to the Seoul National University.

A.M.

6:00	Getting up, washing and brushing
6:20	Breakfast
6:50 - 7:30	Going to school
7:30 - 8:30	Individual study
8:30 - 8:50	Home Room
8:50 - 9:40	1st class
9:40 - 9:50	Rest
9:50 - 10:40	2nd class
10:50 - 11:40	3rd class
11:50 - 12:40	4th class
12:40 - 1:20	Lunch hour

P.M.

1:20 - 2:10	5th class
2:20 - 3:10	6th class
3:20 - 4:10	7th class
4:10 - 5:00	Homeroom, cleaning the classroom
5:00 - 5:40	Coming home
5:40 - 6:00	Dinner
6:00 - 6:40	Going to the library (in school)
6:40 - 11:00	Individual study in the school library

2 days a week
Listening to music, using the computer, or taking care of pets

11:00 - 11:40	Coming home
11:40 - 12:00	Washing, having a snack, reading (or listening to music)
12:00 -	Sleeping

6. KOREAN HOMES

INTRODUCTION:

Houses, like other artifacts, can provide a useful tool for examining cultural norms and values. Studies of housing design, structure, arrangement and use of space, and furnishings can tell much about economic, social, and cultural factors within a country. In this activity, students examine a typical Korean house plan and family room to better understand lifestyles in Korea. They then use the analysis skills they have developed to consider the cultural implications implicit in housing design within their own country.

OBJECTIVES: At the conclusion of this activity, students should be able to:

1. Identify cultural values reflected in the design, allocation of space, and furnishings of a typical Korean home.

2. Analyze the relationship between culture and lifestyles and organization and use of space in their own society.

GRADE LEVEL: 5-10

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #6a, Looking at a Korean Home, and Handout #6b, Pictures of Korean Homes, for each student; graph paper (optional) and rules.

PROCEDURE:

1. Open the lesson by having students contribute what they know about different housing styles in various countries or different geographic environments. Have them account, as well as they can, for these differences (climate factors, availability of building materials, family preferences, etc.). If students mention cultural factors, list these on the board and use them as a frame of reference for the activity. If students do not list such factors, introduce the idea that cultural--social, economic, religious, etc.--factors also affect housing styles. Explain that the class will explore such factors in this activity by using Korea as a case study.

2. Students should be cautioned that the Korean home used in this activity is a generalized description of a traditional home; just as in the United States, not everyone's home in Korea is the same. To reinforce this idea, ask students if everyone in the class would be able to reach consensus on what a "typical" American home is like.

3. Distribute copies of Handout #6a, Looking at a Korean Home, to all students. Have them read and answer the questions. Questions may be answered in written form or explored through class discussion.

4. Distribute graph paper and assign students to draw floor plans of their own homes as homework. Review scale with students and encourage students to draw their plans to scale, labeling the use of each room.

5. In class the next day, have several students exhibit their floor plans and describe their homes. What similarities and differences do students see between their own homes and the Korean model? How do they account for these? Through class-wide comparison and analysis, have students draw conclusions about what the Korean and American floor plans indicate about family size, housing needs and traditions, use and flexibility of rooms, material possessions, and cultural values such as privacy in the United States.

6. Students may come to the following possible conclusions:

- Greater need for personal/individual space and privacy in U.S. culture vs. stronger family bonds/group identity in Korean culture.

- Greater physical and/or economic availability of space in the United States than in Korea.

- Similar emphasis on privacy from the outside world in both cultures.

- Greater emphasis on and need for flexibility/adaptability in Korean culture.

- Relative use of and need for material possessions.

FOLLOW-UP ACTIVITIES:

1. Invite a Korean student from a nearby college or a Korean citizen from the community to visit the class and discuss their homes and family lives with students. Also ask them to comment on adjustments they had to make to U.S. housing and lifestyles.

2. Have students imagine that they will be moving to Korea with their families for a short time (e.g., parent-business transfer). What physical changes might they have to make to adapt to the typical Korean house--furniture to take, furniture to leave behind, and so on? What other changes in family norms/relationships might they foresee being brought about by the changes in physical space?

LOOKING AT A KOREAN HOME

The Korean house with tiled roof is one of the loveliest creations on earth. Usually, the houses are one story high. Much of their charm is due to the heavily tiled roofs. Tiles, shaped like cones cut in half, were long a sign of affluence: many tiles on the roof gave it an upward tilt at the corners, providing the house with a smiling air.

Traditional Korean houses are usually one-story dwellings, made of wood, stone, or clay. The average house has three to five bedrooms. Rooms are typically arranged in an "I," "U," "L," or box shape. Koreans generally think of a room as a bedroom, not as a kitchen, floor, bathroom, nor any other room.

Interestingly, Korean houses have been heated for centuries with a kind of central heating, the "ondol" floor, which is paved with bricks. Under the top layer of bricks are flues that connect with a tunnel under the floor level. This tunnel carries heat from the kitchen stove throughout the house. The system, which was also known to the ancient Romans, is an amazingly efficient one, and great comfort during the cold winter months, when the temperature in the country can fall below zero.

The house is separated from neighboring houses by a wall ranging from three to six feet high. This wall around the house creates a family courtyard. In a Korean home, a section of the courtyard is used as an extension of the kitchen, in which foods are preserved and stored in large clay pots. These are food storehouses and pot-places.

Throughout Korean history, the family has been the most important social unit. Traditionally, the Korean family has conformed to an extended family structure in which three or four generations live together in the same home. The family is also patrilineal, meaning that the rights and responsibilities of the patriarch are passed down from the father to the oldest son. Thus, a typical Korean family living together in one house might include grandparents, parents (the oldest son and wife), unmarried brothers and sisters of the father, and children. The size of this three-generation family might range from as few as five people to as many as ten. The growth of cities as well as social and economic changes in modern Korea have effected changes in the size and structure of the Korean family. Therefore, the three- or four-generation family is not the rule, even in rural areas. In many urban families, a "core" family system centered on parents and their children is becoming more and more common.

In many ways, housing styles were developed to meet the needs of the typical Korean family unit. Like many other Oriental homes, a Korean house is so arranged that even with only a few rooms, the different functions of daily living can be carried out efficiently and gracefully.

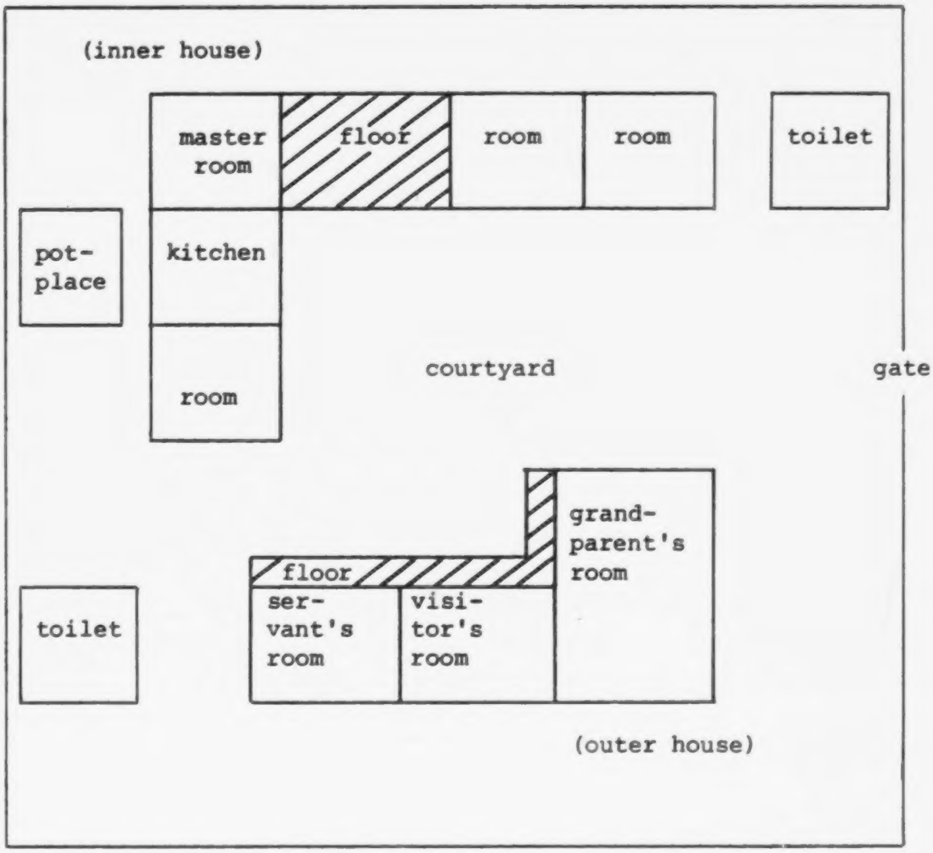
Within a traditional Korean house, rooms are not completely closed off from one another by walls and hinged doors. Instead, they are usually partially divided by walls with open doorways or by sliding doors that can be removed. With the exception of the kitchen, all the rooms in the house tend to be "multipurpose" rooms. That is, they have many transportable furniture items that can be used when needed and then stored when the room must be used for another purpose.

The Korean house undergoes a change from day to night. In the daytime, the rooms may be used for eating, studying, playing, or entertaining. During the day, people sit on cushions and mats made of silk or cotton. A low writing desk serves for work and study, and a low square or round table serves for eating. Traditional Korean houses have no dining rooms as such: a central room or living room is used for several purposes. At night, portable quilted sleeping mats are brought out of ornate chests called "nong," and most or all of the rooms are transformed into sleeping areas. Thus, the Korean home does not need special, separate bedrooms as are typical in American homes.

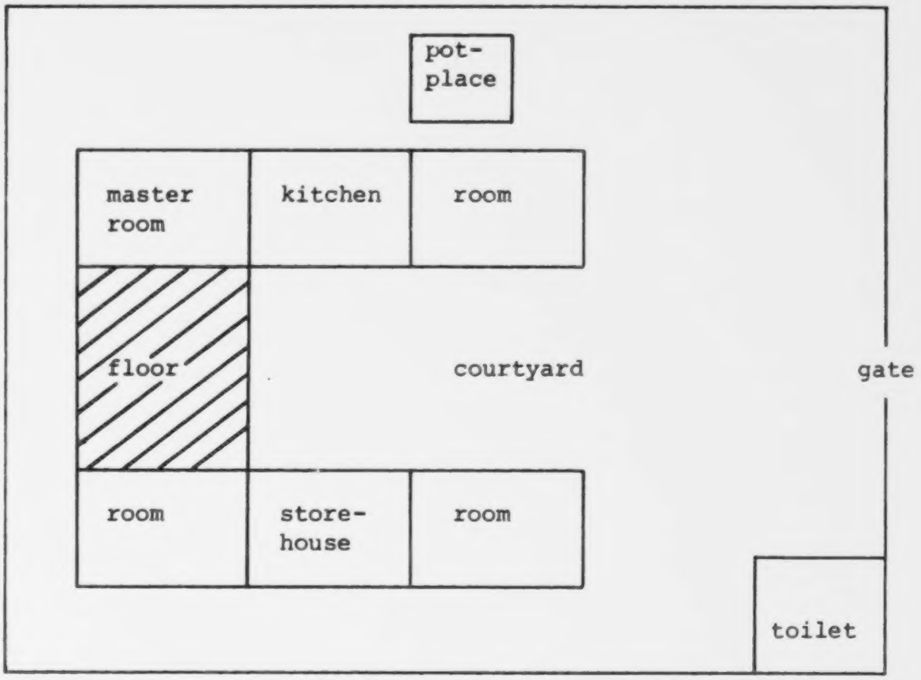
Since so many parts of Korean life take place so close to the ground, the floors must be scrupulously clean. Ink paintings and calligraphy usually decorate the walls; silk embroidered screens speak of the artfulness of each housewife. Clothes and miscellaneous possessions are kept in ornate chests, as is the bedding.

Study the floor plans on the following pages to see how space is used in traditional Korean homes.

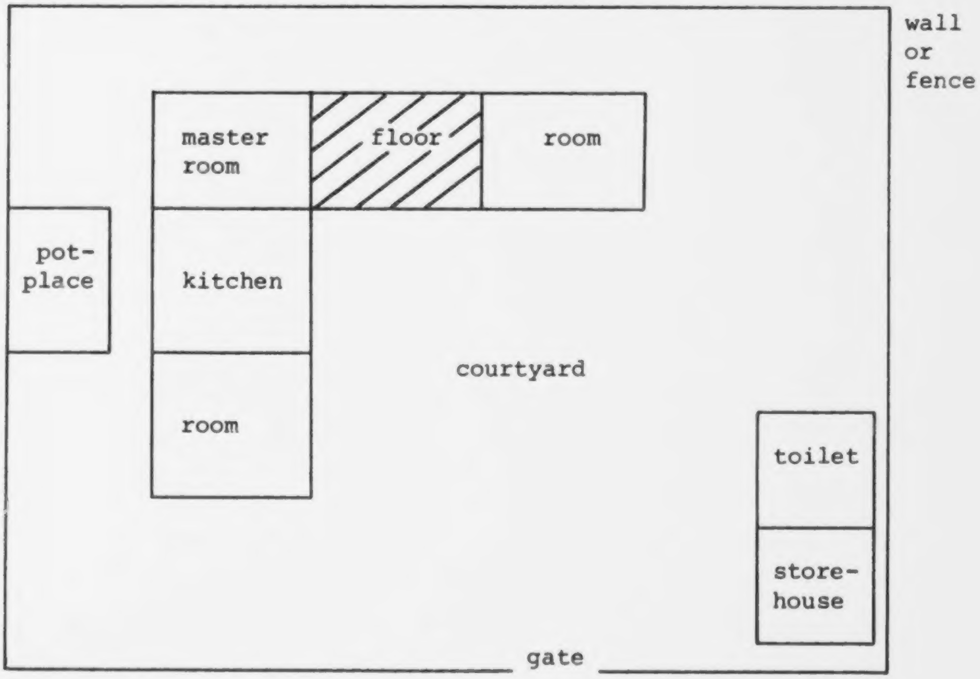
A square-shaped floor plan. Such a house might belong to a rich farmer in the countryside. What indications are there that this house would belong to a wealthy farmer?


(inner house)
master room
floor
room
room
toilet
pot-place
kitchen
room
courtyard
gate
grand-parent's room
floor
ser-vant's room
visi-tor's room
toilet
(outer house)

A "U" shaped house. Such a design is typical of both rural and urban traditional houses in central Korea.


pot-place
master room
kitchen
room
floor
courtyard
gate
room
store-house
room
toilet

An "L" shaped floor plan, typical of traditional homes.


wall or fence
master room
floor
room
pot-place
kitchen
courtyard
room
toilet
store-house
gate

QUESTIONS FOR DISCUSSION

Use the reading and the floor plan provided with this handout to answer the questions below.

1. For what purpose might a single room in a Korean home be used? Does each member of a Korean family have his or her own room? How does this affect the size and number of rooms in a Korean home?

2. What method have Korean families developed to enable them to adapt and transform space within their homes?

3. From what you have read of the Korean family structure, is it important for each family member to have his or her own room or space? Why or why not?

4. Based on your reading and examination of the Korean home floor plan, is there a "center" in a Korean home? If so, where is it? Why would this room be a center of family activity?

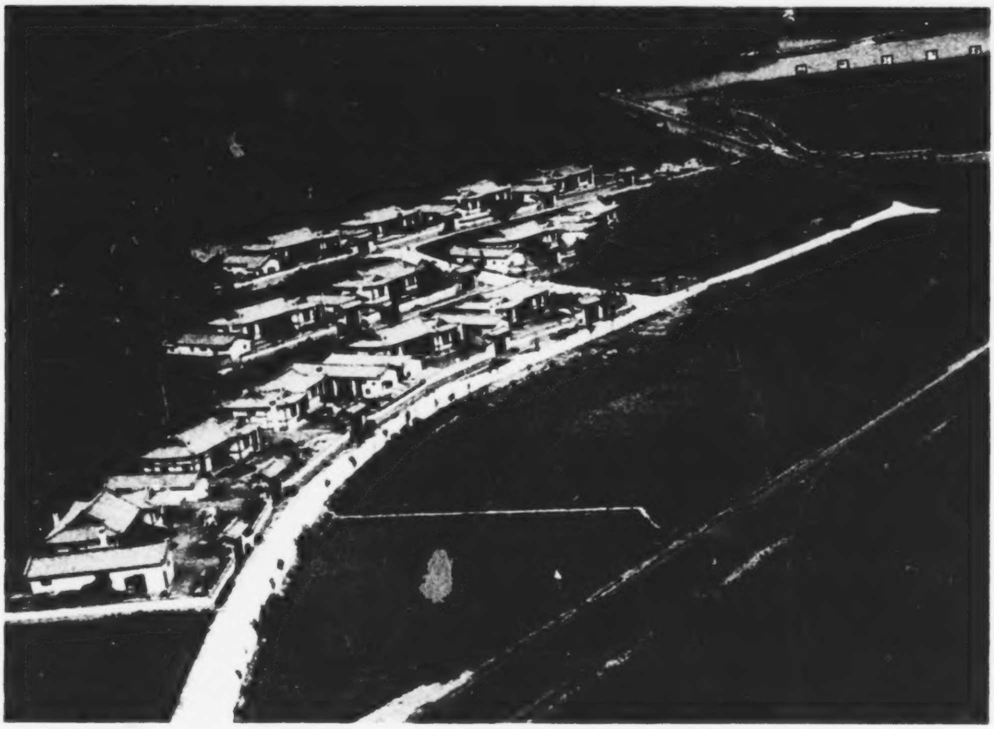
5. How does the design of a Korean home accommodate the growth of an extended family?

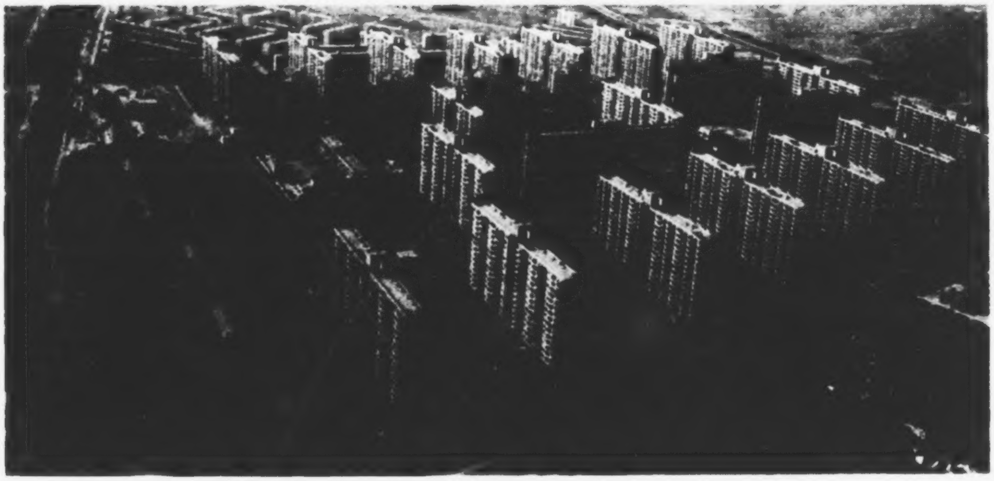
6. Does privacy within the Korean family seem to be very important? Why do you think so? Does privacy from the outside world seem to be valued? How is this reflected?

PICTURES OF KOREAN HOMES

A Korean traditional house called "Kiwajip" (kiwa=tile, jip=house).

A village of Korean traditional houses. See if you can find two styles of houses: one is a two-sided roof and the other is a four-sided roof.





Current apartment village in Seoul.

7. KOREAN FOODS: A REFLECTION OF CULTURE

INTRODUCTION:

In this inquiry activity, students study food as a reflection of culture. A typical Korean meal always includes at least one side dish of kimchi, a condiment of pickled vegetables. As students examine pictures with cultural clues, they develop hypotheses about the significance of this spicy food to the Korean people. A source of many vitamins and minerals, so important is kimchi to Koreans that it has been designated as a "national treasure" by the government of Korea. Students will also learn about the diverse characteristics of a traditional Korean meal. To close the activity, students learn about "Chosok," a time of family feasts and harvest celebrations that is in some ways the Korean counterpart to Thanksgiving in the United States.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Hypothesize about food traditions in Korea and the United States.

2. Recognize the ways in which some foods are a reflection of culture.

3. Develop cross-cultural comparisons about holiday food traditions in Korea and the United States.

GRADE LEVEL: 2-8

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #7a, Korean Food: A Reflection of Culture, for student groups; copies of Handout #7b, Developing Cultural Comparisons, for all students; optional: copies of Handout #7c, Kimchi; Teacher Background Notes: Korean Foods: National Treasures.

PROCEDURE:

1. Explain to the class that this activity begins with a particular food that is served with most Korean meals. Divide the class into groups of four or five students. Distribute Handout #7a, Korean Food: A Reflection of Culture, to student groups. Allow five minutes for groups to speculate about what they think is stored in the containers. Students should be encouraged to be creative as they make guesses and develop hypotheses.

To get them started, suggest some of the following questions:

- What are the containers made of?
- What do you think is stored in the containers?

- Why do you think a woman is doing this activity?

- Where is this activity taking place?

2. Allow several minutes for groups to share their guesses. Explain to students that the pictures are about the Korean food, kimchi. Provide students with some of the information provided in Teacher Background Notes: Korean Foods: National Treasures. Kimchi has been eaten in Korea for more than 2,000 years. Today, it is still an important part of many Koreans' diet. As students refer to the first picture, tell them that in autumn, after the harvest, many Korean women prepare kimchi as they have for centuries, according to tradition during the 10th month of the lunar calendar. Since today many Koreans live in the city, the cabbage used in kimchi (called paechu) is transported to the urban areas and sold by vendors on street corners. Some Korean women may purchase as many as 100 cabbages, enough to feed a family of five through the winter.

The stone crocks depicted in both pictures are used to store different sauces (red-pepper, bean, and soy) as well as kimchi. Nowadays, kimchi is refrigerated after several days of fermenting. In winter, the crocks with kimchi are buried in the ground next to the house. Kimchi does not necessarily have to be refrigerated. In Korea's urban areas, which have grown considerably in recent years (Seoul has a population of over nine million people), pots filled with fermenting kimchi can be seen on the balconies of apartments. For interested students, a kimchi recipe is included (Handout #7c).

3. Ask students to think of a comparable food from their own culture. Ask them to compare the process of making cucumbers into pickles and pickle relish with kimchi-making. Pickling is done in open crocks or sealed jars with a solution of water, salt, and vinegar. Pickling has been a traditional method of storing food in many cultures for hundreds of years. Experts agree that pickles taste much better if they are allowed to age for a month or two. Some students may mention that sauerkraut is prepared in a similar way by fermenting shredded cabbage in its own juice.

4. Students might enjoy learning some familiar sayings about kimchi to discover more ways in which foods are a reflection of culture. For example, "How's your kimchi coming?" is still a frequent greeting used by women during the kimjang season. The saying, "How's her kimchi?" is used in a friendly way to evaluate a Korean woman's cooking abilities.

5. Ask students to think of some American idioms related to foods. For example, what does it mean to "be in a pickle?" For an American to find himself "in a pickle" means he is in a difficult or embarrassing situation. Escape is as difficult as it would be for a cucumber to escape being turned into a pickle! Can students think of any other examples of food-related expressions or idioms?

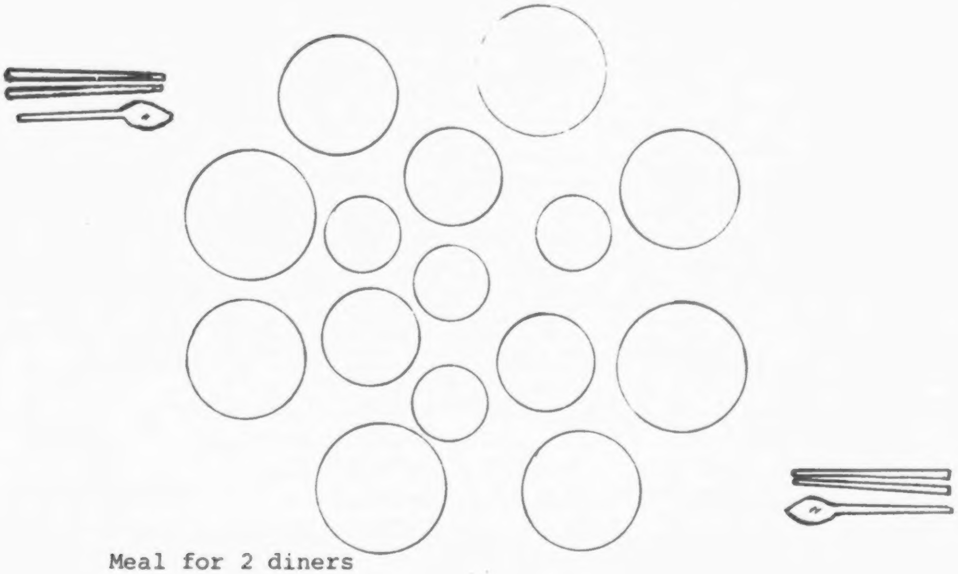
6. To avoid the formation of stereotypes often created when studying foods unique to a given culture, teachers should point out the diversity of foods typical of a traditional Korean meal. "A majestic

view has no charm when the table is bare," is a Korean proverb that underscores this diversity.

Although Western foods have had an influence on Korean meals (particularly evident in breakfast of coffee and toast), the traditional Korean meal has not changed significantly. At the center of the table a variety of seasoned vegetable dishes, fish, grilled beef and short ribs, boiled pork, and kimchi are served. Kujolp'an, a plate of what we might consider hors d'oeuvres, might follow. To eat this Korean dish, the diner places several pieces of vegetables and meat on a thin rice-flour pancake and then rolls it up, much like a burrito. One of the main courses might be sinsollo, a mixture of meat, fish, vegetables, and bean cakes served in a beef broth and cooked at the table using a charcoal brazier.

Further, point out to students that, just as Americans may love their pickles--in all shapes, sizes, and flavors--to characterize one meal using pickles would be absurd. Ask students how difficult it would be to describe a typical American meal.

7. Finally, ask students to discuss the diversity of foods in a Korean meal. Teachers may wish to reproduce the illustration below on the chalkboard to help students understand this concept.



Meal for 2 diners

8. Distribute Handout #7b, Developing Cultural Comparisons, to students. Students could develop some comparisons between "Chusok" and the feast that the Pilgrims and Indians in America celebrated as the first Thanksgiving, using American history textbooks. Students should identify the ways in which food traditions associated with American holidays reflect their own culture.

Teacher Background Notes

Korean Foods: National Treasures

A typical Korean meal focuses on rice with many side dishes of vegetables, fish, meat, chicken, or soup. Koreans eat boiled cereal, called "bap," which can be made of rice, barley, or mixed cereals that include rice. Cooked rice is usually served in a large bowl in front of the diner. Next to the rice, a bowl of soup (in Korean "gook") usually accompanies a Korean meal. Other side dishes are served in a collection of smaller bowls. Usually about five different side dishes are served; in wealthier homes, as many as 15 may be served. Perhaps the most familiar side dish accompanying each meal is kimchi. Although no one really knows when kimchi first appeared in Korea, according to some Koreans, kimchi has been eaten in Korea for more than 2,000 years.

Koreans usually eat kimchi at every meal throughout the year. Most restaurants serve four or five different kinds of kimchi. Because of the salt and many spices used in the preparation of kimchi, most notably garlic and hot peppers, it can be preserved for several days in the summer without refrigeration. In Korean homes, except for apartments, pots of fermenting kimchi are buried in the ground next to the house in winter. In addition to kimchi, these crocks are used to store several different sauces (red-pepper, bean, and soy). Today, after fermenting for a few days, kimchi is usually refrigerated.

According to tradition, the tenth month of the lunar calendar (November) is the month for kimjang, the kimchi-making season. In the first step of kimchi making, many vegetables are pickled with salt and various spices are prepared. Next, the vegetables and spices are mixed together. Koreans often make enough kimchi to last their families for three months or more in the winter. In the market and even on street corners in villages, *paech'u*, a type of Chinese cabbage, and *moo-u*, a type of radish, are piled as high as six feet by vendors. Some people may buy as many as 100 cabbages, more than enough needed to feed a family of five through the winter. Koreans make various kinds of kimchi with paech'u and moo-u. "How's your kimjang (kimchi making) coming?" is a frequent greeting during this autumn season.

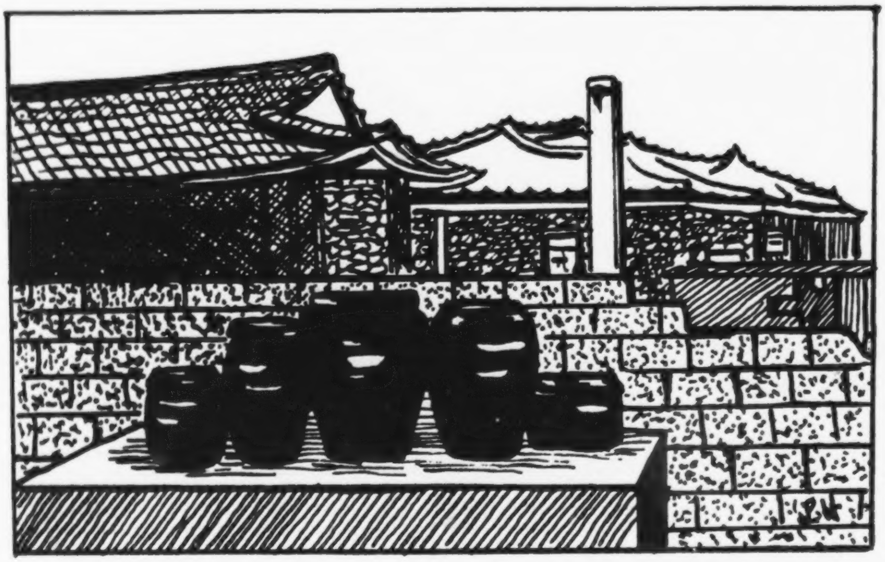
Designated as an official national treasure by the government of the Republic of Korea, kimchi is, according to *New York Times* writer Terry Trucco (January 22, 1984) "the logical food for a nation where winters are cold and where meat-eating for many years was frowned upon by Buddhists."

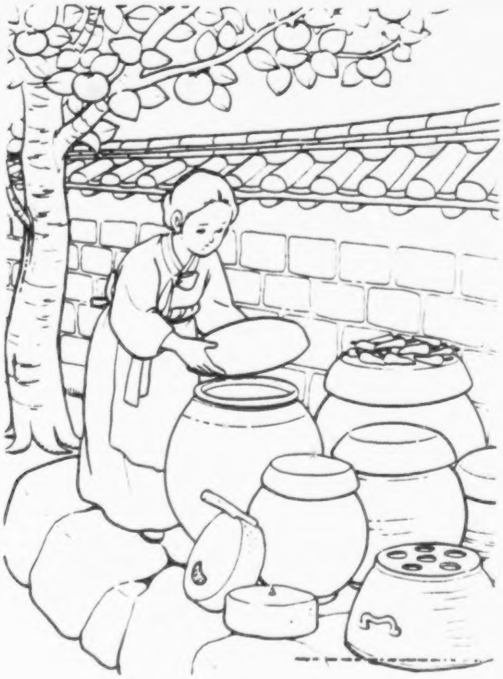
Since Korea is surrounded on three sides by the sea, it is not surprising that fish is an important part of the national diet. Koreans eat many kinds of fish and several kinds of seaweed. Fresh-water fish and shellfish are cultivated commercially in Korea. Snack packages of dried fish and cuttlefish can be bought at all markets and are eaten by people of all ages.

Perhaps Korea's best known meat dish is bulgogi, thin slices of marinated beef grilled over charcoal. Bulgogi can be prepared with many different sauces and seasonings--garlic, soy sauce, onions, sesame oil, sesame seed, and sugar. Some Koreans consider bulgogi the national meat dish.

A traditional Korean meal is served on a low table that is set on the floor. Since homes may not have a designated dining room, the meal can be carried to the room where people wish to eat. Korean food is eaten using a soup spoon and a pair of chopsticks.

KOREAN FOOD: A REFLECTION OF CULTURE





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DEVELOPING CULTURAL COMPARISONS

Chusok: The Harvest Moon Festival Day

Autumn is comparatively long in Korea. It is considered by many to be the most pleasant season in Korea. During late September (August 15 by the Lunar Calendar, the 15th day of the Eighth Moon), Koreans celebrate "Chusok," the "Harvest Moon Festival Day." Chusok is one of the great national holidays. It is the time when farmers in Korea are relieved from the difficult work of farming. Thanksgiving feasts and harvest celebrations take place on this day. Families visit shrines and tombs and hold memorial services at family grave sites. They offer many fresh foods made of newly-harvested crops to their ancestors. Viewing the full moon is a feature of the evening. In the past, many Koreans made sacrifices to the moon. Many people wear colorful traditional costumes on this holiday, for Koreans celebrate Chusok as enthusiastically as New Year's Day. In Korea, Chusok is a day to be enjoyed to the utmost.

Select a holiday from your own culture that is similar to this Korean holiday. Tell how the holidays are alike. Be sure to include information about the food eaten on these holidays.

Handout #7c
Page 1 of 1

KIMCHI (Paech'u Kimchi)

Material: 5 heads of Chinese cabbage
2 large white radishes
10 cups of water
5 cups of salt
10 roots of green onions
1 bunch of dropwort (Japanese parsley)
½ bunch of leaf mustard
4 tablespoons shredded red pepper
2 cups red-pepper powder
3 cloves of garlic
1 root of fresh ginger
1 cup thinly salted small shrimp or lightly salted, cleaned oysters
Sugar (optional)

Method:

1. Carefully cut clean cabbage in half lengthwise. If the cabbage is unusually large, cut it in half again, making four lengthwise quarters.

2. Sprinkle salt on cabbage sections and rub each piece of cabbage with salted water.

3. Place all the cabbage in the brine for seven to nine hours to soften cabbage, turning two or three times so that all areas are well covered.

4. Shred the white radish into five-centimeter long, match stick pieces.

5. Mince garlic, ginger, salted small shrimp, and mustard into four-centimeter pieces.

6. Add the red-pepper powder to the radish pieces and mix until the radish picks up reddish color. Add the rest of the seasonings and mix thoroughly with your hand.

7. Rinse the softened cabbage sections thoroughly in clean water and drain well.

8. Pack the radish and seasoning mixture between each leaf of the cabbage.

9. Fold stuffed cabbage sections in half and fasten by wrapping a left-over leaf of the cabbage around the bundle.

10. Put each wrapped cabbage carefully into a pot. Cover the top with large pieces of cabbage. Seal the pot and keep it in a cool place for a few days until the kimchi has picked up flavor (refrigerate kimchi when it is matured).

11. To serve, cut each wrapped cabbage into half lengthwise, and cut it again into four or five pieces in width.

8. FAMILY CELEBRATIONS AND HOLIDAYS IN KOREA

INTRODUCTION:

Holidays and family celebrations reflect tradition and reveal some important cultural values. In this activity, students learn about two special events in the lives of the Korean people and the significance of some of Korea's national holidays. To close the lesson, students develop cross-cultural comparisons, in the process gaining an understanding of some of the values they share with the Korean people.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Describe the traditional celebrations accompanying Koreans' first and sixtieth birthdays.

2. Develop cross-cultural comparisons of family celebrations and holidays in Korea and the United States.

3. Describe the historical, religious, and cultural significances of Korean national holidays.

GRADE LEVEL: 4-8

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of handout #8a, Family Celebrations: The First Birthday "Dol", Handout #8b, Grandmother Kim's Sixtieth Birthday Party, and Handout #8c, Holidays in Korea, for all students.

PROCEDURE:

1. To open this lesson, ask students to think of the two most important birthdays in their entire lifetimes. What birthdays did they select and what reasons can students provide for their choices? Were some birthdays mentioned more frequently than others? Which ones? Did any students mention the importance of their first birthday? How many selected a birthday that will occur later in their lifetimes?

2. Distribute Handout #8a, Family Celebrations: The First Birthday "Dol", to students. How many students selected their first birthday as one of the most important birthdays during their lifetimes? Why do students think the first birthday is so important in Korean society? Does their own culture place a similar emphasis on a child's first birthday? One cycle of time is called Dol. So the first birthday is the "first dol," the second, the "second dol," and so on. But Koreans usually refer to the first birthday as simply "dol."

3. After reading the information provided on this handout, encourage students to show the picture of a dol celebration to their parents, asking them to reminisce about the students' first birthdays. Was their

first birthday celebrated with a party? Do parents have similar pictures of students at their first birthday party? Was a birthday cake an important part of the celebration? Did guests make predictions about their futures on this day? In what ways were their first birthdays different from a Korean child's first birthday?

4. Next, ask students to make guesses about the second birthday that Koreans consider to be very important in their lifetimes. Distribute Handout #8b, Grandmother Kim's Sixtieth Birthday Party, to students. Did students correctly guess the 60th birthday as an important one in Korean society?

5. As a pre-reading activity, ask students to hypothesize why Koreans consider the 60th birthday one of the two most important birthdays in their lifetimes. Write their hypotheses on the board for reference after they have finished reading the story about Grandmother Kim.

6. When they have finished the reading, conduct a brief class discussion to determine how accurate their hypotheses about the importance of the 60th birthday were, based on the story about Grandmother Kim.

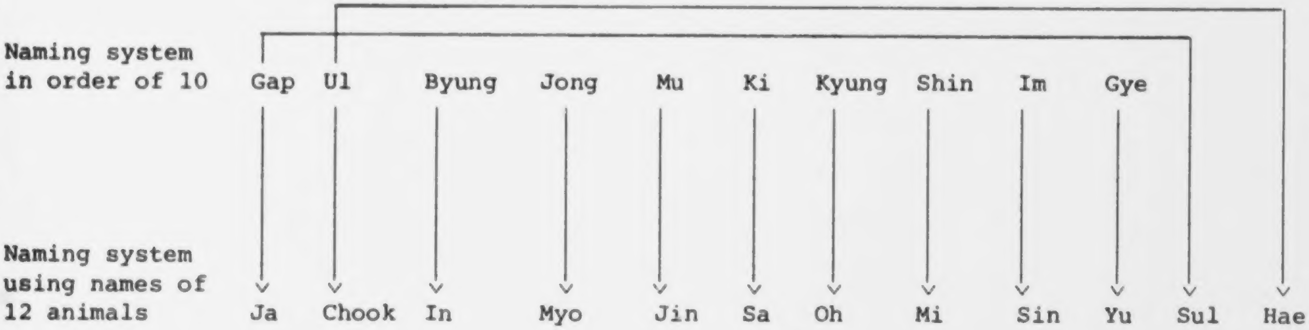
The 60th birthday celebration is called Hwan'gap. The importance of this day is based on a centuries-old Chinese belief in the 12-year life cycle of the zodiac system. After five cycles of zodiac system life, a person could retire from public life and assume the position of a respected elder, for at the age of 60 a person was considered to have completed a cycle of active life (see chart on following page).

On this day, the elder sits on cushions and wears traditional garments. Children, grandchildren, nieces, and nephews show respect to the elder with bows. Many other relatives are invited to the hwan'gap ceremony and offer congratulations and best wishes for longevity. Hwan-gap ceremonies are usually held in homes. Some families rent halls in large cities for catered 60th birthday parties. Music and dancing are an important part of the day's festivities. During the celebration, many rich foods, sweets, fruits, and drinks are offered to guests.

7. Ask students to hypothesize additional reasons for the importance of the hwan'gap in Korean history. For example, in past generations, not many people could expect to live to be 60 years old. Although an increase in life expectancy has made it possible for people to live longer and healthier lives, hwan'gap continues to be an important family celebration among Koreans today. In addition, the value placed on filial piety in Confucian society--so important in Korean history and still evident to a certain degree in Korea today--provides assurance to the elder that his/her children will assume responsibility for the elder's care and comfort during the later years.

GANJI COUNTING METHOD

The method of counting years is called Ganji in China and Korea. It consists of a combination of two different naming systems as follows.


Naming system in order of 10
Gap
Ul
Byung
Jong
Mu
Ki
Kyung
Shin
Im
Gye
Naming system using names of 12 animals
Ja
Chook
In
Myo
Jin
Sa
Oh
Mi
Sin
Yu
Sul
Hae

In combination: Gapja (first), Ulchook (second), ...Gyeyu (Tenth), Gapsul (eleventh), ...Byungja (thirteenth), ...Gyehae (sixtieth). The first name is Gapja. After sixty years, it begins with Gapja again. Hwan'gap means "returning to Gapja"; that is, completing a cycle of sixty years.

8. Encourage students to develop cross-cultural comparisons by providing examples of rewarding longevity in their own culture (retirement parties; gold watches given by employers. Such practices usually mark the beginning of receiving pension payments or social security benefits, not necessarily accompanied by familial obligation to support and care for the elderly).

9. To close the lesson, divide the class into three groups. Distribute Handout #8c, Holidays in Korea, to students. Allow several minutes for them to read this information. Each group should be directed to develop responses to one of the following questions:

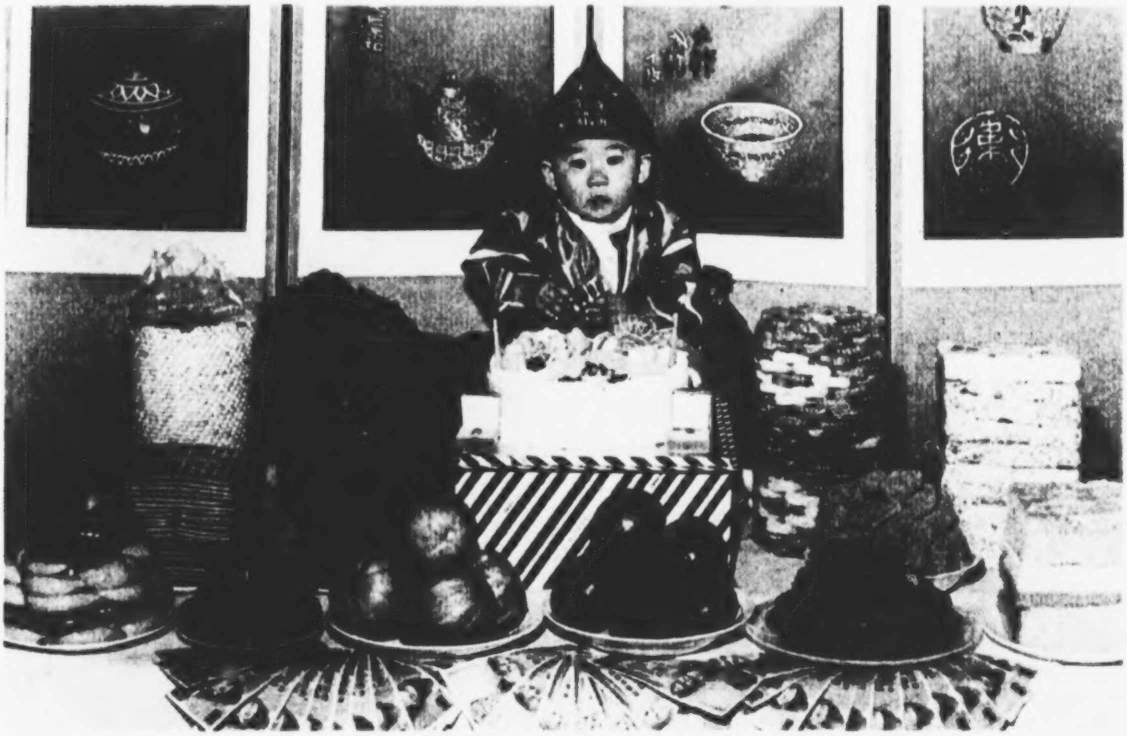
- Which Korean holidays have American counterparts? Which Korean holidays do students think have no American counterpart?

- Which Korean holidays commemorate events in Korean history? Why do students suppose these events are celebrated as national holidays?

- What religious ideas are celebrated in Korea's national holidays?

As a large group, discuss the findings of each group. Do Koreans and American commemorate similar outcomes of historical events? In comparing Korean and American holidays, what values do Koreans and Americans share? Finally, ask students to speculate about the assumptions they can make and the cultural understandings they can gain by studying what that culture chooses to celebrate.

FAMILY CELEBRATIONS: THE FIRST BIRTHDAY "DOL"



A child's first birthday is celebrated with much enthusiasm in Korea. The celebration is called Dol. On this day, the one-year-old is dressed in colorful traditional garments and surrounded by many rice cakes, cookies, and fruits, as pictured above. Friends and relatives of parents present many gifts including a gold ring to the child and congratulations to the parents.

In addition to food, an assortment of items such as yarn, stationary, calligraphy brushes, books, and money are also placed before the child. Adults enjoy making predictions about the child's future based on which item the child first touches and plays with. For example, if the child selects the brush, adults may predict a scholarly future for the child. If the child selects money to play with, a wealthy future may be predicted. Selecting the yarn is considered by some to be an indication of long life.

GRANDMOTHER KIM'S SIXTIETH BIRTHDAY PARTY

When Korean men and women reach the age of 60, they enjoy their most splendid birthday party. In Korea, a 60th birthday is called a Hwan'gap and marks the completion of one full cycle of life. This event is cause for congratulations and celebration. Daughters and sons, grandsons and granddaughters, nieces and nephews, neighbors and friends gather to honor a senior member of the family and community.

Last fall, I was invited to a Hwan'gap party for Grandmother Kim, who lives in a country village. The weather was fine, and the celebration was held in an open field in front of a cluster of village houses.

We arrived in the middle of the morning amid a crowd of guests and relations. To honor Grandmother Kim, several of her children and all of her grandchildren were dressed in bright Korean costumes. The women wore long, full skirts and short jackets with sleeves shaped like half-moons. Some of the men wore traditional vests and pantaloons, but others wore Western suits and neckties. The children were dressed in the brightest colors, some in silk striped like a rainbow. As an older woman, Grandmother Kim wore softer colors, but she looked perfectly elegant in her new silk, Korean dress, a long purple skirt, and a cream-colored jacket fastened with a purple ribbon tied in a loop. She smiled

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Written by Laurel Kendall. Reprint permission granted from FACES, April 1986, "Our Elders," c. 1986, Cobblestone Publishing, Inc., Peterborough, NH.

broadly as she greeted all her guests, touching a hand or receiving a bow. Like a good hostess, she urged us to eat from the heaping trays of food that had been prepared for her many well-wishers.

The women of the family had been busy for days preparing the feast food and the many different kinds of rice cakes that Koreans eat on holidays. Some rice cakes are flat and square like a cookie, with a pattern pressed on top; others are round like a ball and stuffed with sweet red beans, while still others are chunky and sprinkled with cinnamon. All of these are sticky like marshmallows. But some rice cakes are steamed and taste almost like American sponge cake. We ate and talked while we waited for the official ceremony to begin.

Outside, a special seat had been prepared for Grandmother Kim under a yellow awning. She would sit behind a long, low table, like an image of a goddess set behind an altar. The table was piled high with more rice cakes, sweets, and fruit and was decorated with paper flowers. Several straw mats were spread on the ground, where the children and grandchildren would bow to Grandmother Kim. To do her even greater honor, her sons had hired singing girls from the capital city to chant poetry and play the drum while her children paid their respects. But the singing girls were late. As the morning wore on, the sons began to fear that the performers would not honor their appointment. A substitution was made. Someone set up a large tape recorder, running an extension cord from the nearest house. We could hear the sounds of flutes and zithers, which were almost as good as the music of singing girls. The ceremony could begin.

Grandmother Kim took the seat of honor, with her two sisters-in-law seated at her sides. First her eldest son and his wife paid their respects, dipping to the ground on bended knees and then bowing from the waist. This was the most important part of the Hwan'gap celebration, the part that I was encouraged to photograph: "Be sure to take lots of pretty pictures when they bow."

The children showed their gratitude to the parents who raised and educated them. When the son and his wife had bowed, an attendant placed a wine cup in the wife's hands on top of a clean white cloth. The son filled the cup, once for this mother and once again for each of his aunts. Then a second son and his wife took their place to bow and offer wine. A third son, a daughter, nieces, and nephews followed. Finally, all the grandchildren, grandnieces, and grandnephews gathered to bow together. The youngest children were embarrassed because they had not yet learned how to bow properly, but everyone encouraged them. An aunt told them when to bow, and somehow everyone managed to dip toward the ground on cue. Grandmother Kim was very pleased. A professional photographer took pictures of Grandmother Kim and her sisters-in-law, then photographed Grandmother Kim surrounded by all her kin. The photograph, framed and displayed, would be the family souvenir of this important day.

The formal ceremony was over, and the party began. Someone brought a drum, and the sons encouraged Grandmother Kim to dance, which she did with obvious pleasure, bending her arms in the graceful gestures of a

Korean dance, the long ribbon on her dress trailing in the breeze. She encouraged her sisters-in-law and her friends to join the dance. One of her sons held a rented microphone and sang. The microphone passed from hand to hand, and there was more singing and dancing.

Then we were summoned to a feast. We ate bowls of long noodles in soup; these noodles mean "long life" and also are served at weddings. We ate pickled vegetables, fried fish, grilled meat, fruit, and more fancy rice cakes. In the middle of the meal, the singing girls finally arrived. "Why so late?" people asked. They told us they had performed at another party earlier in the morning.

The performers put on fresh make-up and changed into their splendid costumes, fine silks flecked with gold or embroidered with sequined birds. They entertained Grandmother Kim, pouring her a congratulatory cup of wine while they sang. I was asked to photograph the singing girl as she filled Grandmother Kim's cup.

I was pleased that the singing girls arrived to complete Grandmother Kim's celebration. Grandmother Kim had much to celebrate. She raised her children, saw them marry, and greeted her grandchildren. Her children honored her by giving her a Hwan'gap birthday party, expressing their love and gratitude through the ancient ritual of bows and cups of wine but also with feasting, music, and dance. With this song of praise, Grandmother Kim embarked on a new cycle of life.

HOLIDAYS IN KOREA

January 1: New Year's Day--The first three days of the New Year are celebrated.

Folk Customs Day--The New Year's Day in the lunar calendar has been the most important celebration day in Korea, even though Koreans use the solar calendar now. On this day, Koreans bow politely to their grandparents and parents, eat rice-cake soup, and visit relatives and neighbors, bowing to older ones. Koreans also enjoy various traditional games during this festival period, which lasts until January 15 (the Great Full Moon Day) in the lunar calendar.

March 1: Independence Movement Day--Koreans commemorate the anniversary of the March 1, 1919, Independence Movement against Japanese rule.

April 5: Arbor Day--On this day, government officials, teachers, school children, and many Koreans throughout the country plant trees in accordance with the government's reforestation program.

May 5: Children's Day--This day is celebrated with various programs for children throughout the nation.

Eighth Day of the Fourth Month by the Lunar Calendar: Buddha's Birthday--Solemn rituals are held at Buddhist temples, and the day's festival is climaxed by a lantern parade.

June 6: Memorial Day--On this day the nation pays tribute to the war dead; memorial services are held at the National Cemetery.

July 17: Constitution Day--This day commemorates the adoption of the Republic of Korea Constitution in 1948.

August 15: Liberation Day--On this day in 1945 Korea was liberated from Japan after 35 years of colonial rule.

Fifteenth Day of the Eighth Month by the Lunar Calendar: Chusok or Harvest Moon Festival Day--This is one of the great national holidays. A feast is prepared and families hold memorial services at the family grave sites. Viewing the full moon is a feature of the evening.

October 1: Armed Forces Day--The day is celebrated with colorful programs, such as military parades and honor guard ceremonies.

October 3: National Foundation Day--This day marks the first foundation of Korea by Tan'gun in 2333 B.C.

October 9: Han'gul (Korean Alphabet) Day--This day celebrates the anniversary and the promulgation of Han'gul by Sejong the Great of the Yi Dynasty in 1446.

December 25: Christmas Day--Christians and other citizens celebrate this holy day as in the West.

9. BUDDHISM IN KOREA

INTRODUCTION:

Korea's history and way of life have been influenced by three major religions and philosophical systems: Shamanism, Confucianism, and Buddhism. With the exception of Shaminism, indigenous from the earliest inhabitants, these belief systems entered Korea with a distinctive Chinese "flavor." Presently, the most visible of these remains the Korean form of Buddhism. In this activity, students examine some examples of Korean Buddhist monks' basic way of life while drawing some conclusions about how Buddhism has affected Korean culture in general.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Provide some knowledge about the three major religions in Korea: Shaminism, Confucianism, and Buddhism.

2. Draw conclusions about Buddhism's influence and effect on Korean culture and values.

GRADE LEVEL: 9-12

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #9a, Historical Background: Religions in Korea, for students; copies of Handout #9b, Korean Monks' Daily Lives, for groups of students.

PROCEDURE:

1. Explain to students that of the three major philosophical and religious influences on Korea's culture, Buddhism is currently one of the most popular and widespread religions in the country. Distribute Handout #9a, Historical Background: Religions in Korea, to students.

2. Have students read the information on the three religions of Korea and discuss what they learned about each one. What do they find most interesting about each religion and how might each have influenced Korea's culture?

3. Tell students that in this activity, they will examine photographs taken in a working temple/monastery in Korea. The pictures deal with the Buddhist religion and show what the daily life of a Buddhist monk is like. On a separate sheet of paper, students should briefly describe what they think is happening in each photograph shown in Handout #9b.

4. In a large group discussion, focus on each photograph individually, asking for students' responses to what is taking place in each picture. Using the actual answers provided at the end of this activity,

give students the correct information about each picture. Students should make corrections on their own papers, where necessary.

5. To culminate the activity, focus on the following questions:

- What is included in the daily routine of a Korean Buddhist monk?

- In what kinds of rituals or ceremonies do Buddhist monks participate?

- What can the customs or daily lifestyle of a Buddhist monk tell us about the way they live?

- What might attract people to the kind of life portrayed in these pictures?

- What conclusions can we make about the beliefs of Buddhist monks based on what we have seen?

DESCRIPTIONS OF PHOTOGRAPHS:

1. Mountainside temple/monastery blending into natural surroundings.

2. Monk praying before statue of Buddha in cave temple.

3. Monks leaving the main hall of temple in single file.

4. Monks meditating in meditation hall.

5. Monk meditating outdoors in natural surroundings.

6. Monk studying Buddhist scriptures.

7. Monks doing their daily work in the garden ("If one doesn't work, one cannot eat" is the rule of every monk).

8. Monks playing a game of Baduk (a Korean adaptation of Chinese chess) during their free time.

9. Monks preparing to eat a meal (meals are eaten sitting on the floor and monks must clean their own bowls).

10. An older monk contemplating at one of the temple's lotus ponds.

FOLLOW-UP ACTIVITIES:

1. Students can compare Buddhism, Confucianism, and Shaminism by researching their history and beliefs. How has each affected Korea's culture and in what ways?

2. Students can do research to determine how Buddhism has affected Korean culture in the following areas: values, art, literature, religion, and relationship to nature.

HISTORICAL BACKGROUND: RELIGIONS IN KOREA

1. SHAMANISM

Shaminism, in its various forms, has existed in Korea for thousands of years. It antedates both written history and even oral traditions. Its roots are in remote times when people worshipped the forces of nature, such as the sun, moon, stars, wind, rain, and believed spirits occupied and controlled all things, animate and inanimate.

Legend has it that the name shaman, or "mudang" in Korean, originated among proto-historic Siberian tribes. Shamans, or mudangs, are always women. The primary role of the mudang is to perform a "kut," or magic ritual, to shield man from the spirits by coming into contact with the mysterious spirit world and rendering the destructive power of these spirits harmless. The mudang also plays the role of a prophet or fortuneteller by conveying the will of the divine spirit to the faithful. Still another important function of the mudang is to cure disease and afflictions. In recent years some mudangs have emerged as performing artists, hypnotizing the public with the magic of their dance and music.

Most shamans use trance as a medium of communication with the spirits. Shamanism in Korea is related to that practice in North America, Africa, and Polynesia.

Shaman ceremonies (called kuts) consist mainly of music and dance and last many hours and even days. If someone is sick from being "possessed," that particular spirit must be driven out. Not only can the shaman speak with the voices of gods or dead ancestors, she is thought to be able to foretell the future, too. Some mudangs are "divinely called"--chosen by the spirits who make them ill until they take up the profession. Others are hereditary, trained by their families while growing up.

Shamans were respected figures in the life of people. With the spread of Buddhism, Confucianism, Christianity, modern education, the development of modern science, and industrialization, the importance of shamans has been gradually lessened.

Nonetheless, Shamanism has influenced the spiritual life of the Korean people. When such organized religions as Buddhism, Confucianism, and Christianity spread to Korea, these alien beliefs grew in a spiritual climate dominated by Shamanism.

In the assimilation processes, the indigenous Korean religion no doubt weakened considerably. But the lower-class people, who constituted 80 percent of the population in bygone years, clung to Shamanistic beliefs.

The Shamanistic hold on the vast majority of the populace has been so overpowering that it has formed a unique pattern and structure in the consciousness of the Korean people. Today, for instance, when a highly educated businessman moves into a new office, he invites his friends and staff to a Shamanism-inspired office party, at which a ritualistic offering of food and wine is made to pray for the success of his business. The businessman may be a Christian or Buddhist, but he goes through this Shamanistic ritual because it has been the way of life for centuries in Korea.

Shamanism has long been deeply ingrained in the country's art, literature, music, and dance. The impact of Shamanism on the arts is, in fact, comparable to that of Christianity on the art and culture of the West. To a large extent, therefore, Shamanism is the spice and flavor of Korea's cultural legacy--the stuff that the country's indigenous "taste and style" are made of.

2. CONFUCIANISM

For over five centuries, Korea's official state religion was Neo-Confucianism, a 12th-century reform of 6th-century B.C. doctrines developed in China. This official creed was designed to produce an ideal society ruled by a sage-king.

Confucius' teachings were based on instilling certain ethical principles and restoring the ancient balance to society. Order and harmony in all things were to be desired. Confucius taught that inner virtues such as loyalty and righteousness should be combined with a proper understanding of ritual and etiquette.

Relationships within the family and the country were of paramount importance. The key social relationships were the following: father/son, the older/the younger, ruler/subject, husband/wife, and friend/friend.

The major social unit was the family. Three or four generations living under one roof was considered ideal. Filial piety (obedience and honor of children for their parents) was considered to be life's greatest virtue. Ancestor-worship was especially important. There was a three-year mourning period upon the death of one's parents. Respect for the dead included ceremonies that involved keeping elaborate records of past generations.

In order for harmony to prevail in political affairs, loyalty to the state and ruler was expected from all subjects. This led to the Confucian ideal becoming ingrained in government, too. Positions in government went to those passing official examinations based on the Confucian classics. Thus, a huge national bureaucracy developed to handle the affairs of state.

According to the Confucian tenets of "respecting men and belittling women," women had few opportunities to act in official society and generally remained at home. A woman was expected to be subservient to her husband and parents-in-law. Widows were discouraged from remarrying.

Confucianism, more than anything else, was a way of ordering the social system so everyone knew their place. Harmony and order would prevail. In this way, it was reasoned, an ideal society could be created and maintained forever.

3. BUDDHISM

Buddhism was a principal force in Korean cultural history for about 1,400 years, influencing a number of areas of Korean life beyond religion and values. These included painting, sculpture, architecture, and literature, among others. Like Confucian concepts, Buddhism came to Korea through the filter of Chinese culture. While Buddhism was passed on with a distinctive Chinese flavor, Korean Buddhism tends more towards a synthesis of beliefs with fewer sectarian differences than exist in some other countries.

Today it is estimated that there are about 11,000,000 Buddhists in Korea and over 7,200 temples. This makes Buddhism Korea's largest religion.

Buddhism began in India about 2,500 years ago. The founder of Buddhism was a historical person known as Siddhartha Gautama. Buddha is a title applied to him in later life. It means "Enlightened One." In his search for solutions to life's problems (including birth, aging, disease, and death) and for self-knowledge and perfection, Buddha eventually attained self-realization. He spent the greater part of 40 years teaching his message to the world. The basis for this teaching was Buddha's realization of what he called the "Four Noble Truths." These are (1) the knowledge that all life involves suffering; (2) the cause of suffering is desire or attachment; (3) the way out of suffering is to end all desire; and (4) the practice of the eightfold noble path (eight steps to help people live a more spiritual life).

In Buddhism, it is said that all human beings are to go through the hard way of life, experiencing the course of birth, becoming old, getting disease, and dying. It is believed that there are 108 troubles in life. Through Buddhism, human beings try to meet them sagely.

Buddha taught that desire was the cause of an endless series of joy, anger, grief, and pleasure that could only be halted by the extinction of desire. This resulted in a state known as "nirvana," where there was no longer a need to be reborn and die. Upon attaining Buddha's nirvana and the death of the physical body, his followers formed a sangha, or community of monks, who practiced his teachings and formed a Buddhist religion. Years later, the religion split into a number of sects based on doctrinal differences. The two major divisions of Buddhism are known as Theravadin, "the way of the elders," and Mahayana, "The Great Vehicle." Theravadin Buddhism was concentrated in India and southeast Asia. Mahayana Buddhism spread into Tibet, China, Korea, and Japan.

Buddhism entered Korea in the 4th century A.D. via China. It developed local cultural pecularities wherever it spread, and Korea was no exception. Korean Buddhism stressed the salvation or enlightenment of all living beings, not just one's self. This embodied the Mahayana ideal of the Bodhisattva--literally one who puts off his own salvation until all beings are liberated. Already in the 7th Century, Wonhyo (the most influential monk in Korean history) worked to make the religion popular and applicable to the daily lives of the people. Another important component was the practice of meditation. The communities of monks spent each day in a period of silent meditation as well as scripture study and physical labor.

It is interesting to note here that a number of Korean monks played a major role in the development of Buddhism in China. Great Monk Wonhyo (A.D. 617-686) of Shilla, for instance, wrote definitive treatises and commentaries on various Buddhist scriptures. His own school of Buddhism was called Pan-Buddhism, meaning it was above the prevalent sectarian differences among the Buddhists of the period.

The Chinese themselves considered Pan-Buddhism the highest form of Buddhism. They called Wonhyo "Eastern Buddha." Wonhyo tried to free Buddhism from the virtual monopoly of the rigid Buddhist scholars, whose firm views were too conservative and pedantic. He succeeded in realizing Buddhist ideals "in the everyday life of the laymen." As a layman, Wonhyo traveled throughout the country to preach his brand of pragmatic Buddhism.

Buddhism was introduced to Japan in A.D. 552, when King Songmyong of Paekche sent a Buddhist scripture and a golden image of Buddha to King Kimmei on the Japanese island, with a letter recommending "the belief in Buddhism, whose holy doctrine is greater and subtler than the teaching of Confucius and Lao-tse."

Buddhism was the state religion between the 6th century A.D. and 14th century A.D. Koreans turned to Buddhism in various crises. Korean Buddhism has had characteristics of a national religion. For example, during various foreign invasions, armies of monks rallied to help protect the nation.

In Korea for centuries, Buddhism has played a great role in the development of art and architecture, literature, and the performing arts. Built in A.D. 751 by a nobleman-artist named Kim Taesong, the grotto of Sokkuram in the ancient capital of Shilla is reputed to be the greatest masterpiece of Buddhist art the country has ever produced, while the stone image of Buddha in the grotto is regarded as the finest of its kind in the world.

There is also the world-famous Tripitaka Koreana, made in the 13th century, still extant today and on display at the Haeinsa Temple. It consists of 81,258 panels and took 16 years to complete, being considered one of the most outstanding compilations in the history of the world.

In recent years, Buddhism has experienced a revival in Korea, with a more modern outlook and ideals of social service and ecumenical cooperation. Some followers are trying to turn "mountain Buddhism" into "community Buddhism," and "temple-centered Buddhism" into "socially relevant Buddhism."

Anyway, in Korea, Buddhism is a thriving, living religion with thousands of active temples and monasteries. The numerous temples have been well integrated into the landscape and culture of Korea to become an important part of Korea's rich and long history.

KOREAN MONKS' DAILY LIVES

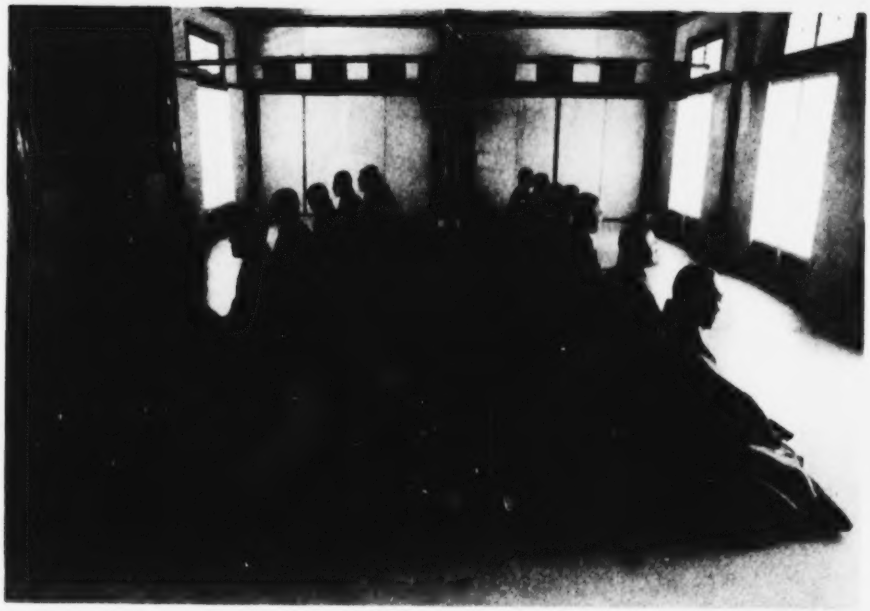
1.

2.

Permission granted to reproduce the photographs from: Search for Nirvana: Korean Monks' Life, by Kwan-jo Lee. Seoul, Korea: Seoul International Tourist Publishing Company, 1984.

3.

4.



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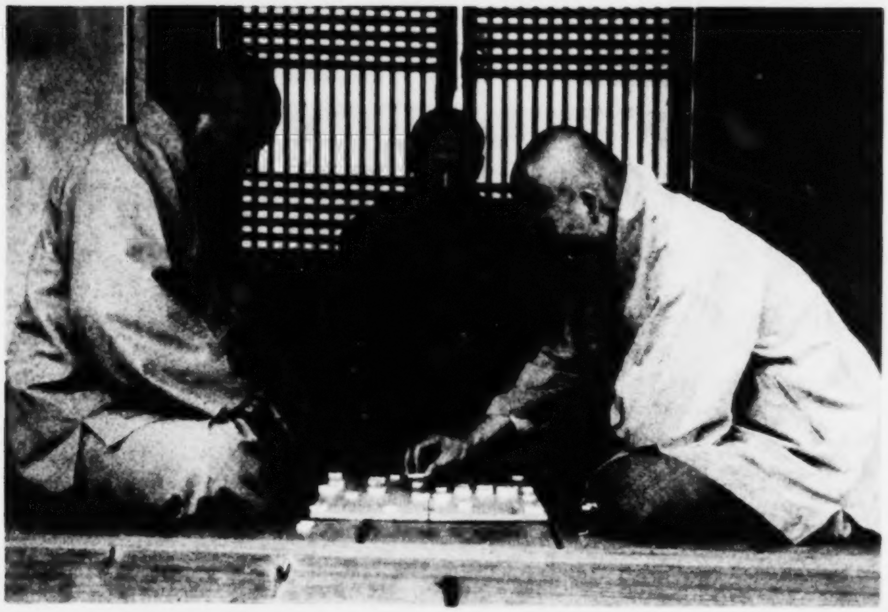

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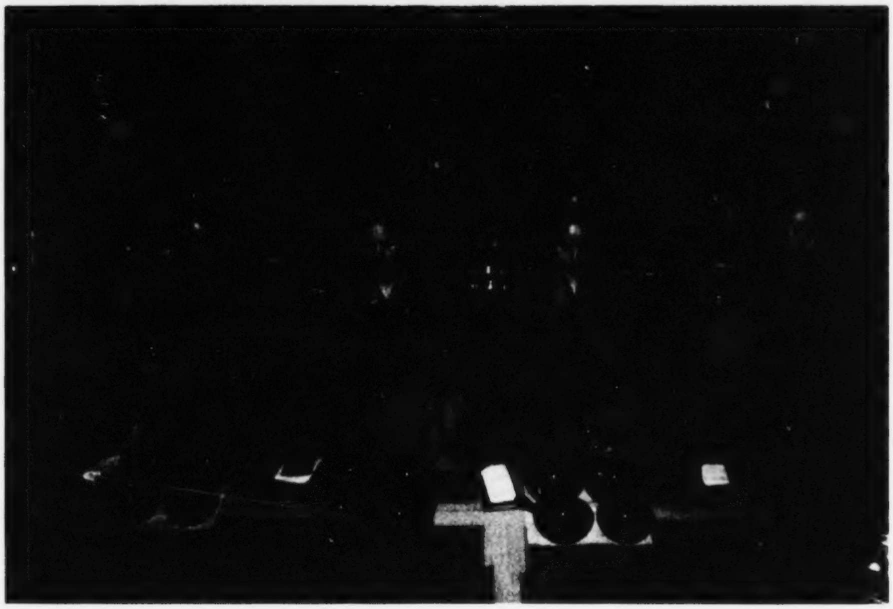

10.

10. HAN'GUL: THE KOREAN ALPHABET

INTRODUCTION:

Han'gul, the Korean alphabet, was developed by Korean scholars during the reign of Sejong the Great (1418-1450) of the Choson Dynasty. According to Professor Edwin O. Reishaven of Harvard University, Han'gul is "perhaps the most scientific system of writing in general use in any language." Han'gul is used today in Korea in almost the same form as in the 15th century. After learning some background information about the Korean alphabet in this activity, students learn to decode and write several words in Han'gul.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Demonstrate an elementary understanding of Han'gul, the Korean alphabet, by writing three words in Han'gul.

2. Explain the origin and importance of Han'gul in Korean history.

GRADE LEVEL: 5-9

TEACHING TIME: 1 class period

MATERIALS:

Copies of Handout #10a, Han'gul, and Handout #10b, Writing Han'gul, for all students; Teacher Background Notes: Hangul: The Korean Alphabet; classroom world map.

PROCEDURE:

1. To introduce this activity, distribute student Handout #10a, Han'gul, to students. Ask them if they have any idea what country this kind of writing might be from. Write student responses on the board and locate each country that students mention on a classroom map of the world.

2. Explain to students that this form of writing is from a country that used Chinese characters centuries ago. Explain further that Chinese characters are very difficult to learn. People must memorize more than 30,000 characters to be considered literate in Chinese.

3. Using information provided in the Teacher Background Notes, tell the story of Sejong the Great, who, in the 15th century, wanted to help all of his people read and communicate with one another in writing. Explain to students that this writing system is from Korea. Help student to locate Korea on a map of the world. The Korean language is unique and different from Japanese, Chinese, and other languages of East Asia, although Chinese ideographs sometimes are mixed with the Han'gul alphabet in Korean writing.

4. Ask students to consider how long it took them to learn the English language. If they are native English speakers, for example, review with students how long it took them to be able to read and write in English. First they made sounds, then words, then phrases, and finally sentences. They learned more and more words, meanings, and pronunciations until they were old enough to go to school. Finally, by the time they were six or seven years old, they probably began to be able to communicate in writing. They are still learning and perfecting their language right now. Once a person is literate in a language, a certain amount of transfer enables him to make sense of another language, using visual and/or auditory clues.

5. In this activity, students will learn to write Han'gul. Distribute Handout #10b, Writing Han'gul, to students and explain that they will learn how to pronounce and write several words in Han'gul.

6. To conclude this activity, explain to students that Koreans commemorate the importance of Han'gul on October 9 every year. This day is called "Han'gul Day" and is a national holiday in Korea. On that day in 1446, Han'gul was first introduced by Sejong the Great.

Teacher Background Notes

Han'gul: The Korean Alphabet

More than 500 years ago, Sejong the Great of the Choson Dynasty and a group of national scholars devised the Han'gul alphabet. The king wanted to meet the needs and desires of expression of common people by providing them with easier letters than Chinese. Therefore King Sejong named the alphabet "Hunminjeongum," meaning "the proper sounds to instruct the people." Han'gul was acclaimed a political as well as a literary achievement because it could be used by all classes of people. However, in the beginning, many scholars looked down on the Han'gul. They thought it "dragged the Chinese classics in the dust." It was looked upon as a novelty, a literary amusement which would only hinder study and government administration. In order to popularize its use, Sejong the Great had poems, Buddhist verses, and even scriptures translated into Han'gul and published.

This alphabet has stood the test of time well, for with only slight modifications, this remarkable reading and writing system is still used much as it was during its 15th century debut. Its phonetic form makes Han'gul one of the world's most convenient communication systems. As originally developed in 1443, the language had 11 vowels and 17 consonants. In 1933, Han'gul was standardized to include 14 consonants and 10 vowels.

One of the unique features of Han'gul is that the consonant letters were designed to depict the shapes of the speech organs. For example the symbol, ㄱ , representing the sound /K/, depicts the shape of the root of the tongue blocking the throat; ㄴ , representing /N/, depicts the shape of the tongue touching the gum-ridge; ㅁ , /M/, shows the shape of the lips; ㅅ ,/S/, the shape of an incisor; and ㅇ , /NG/, or silent consonant, the shape of the throat. In addition, the king and his assistants related the speech organs to the Five Agents or the five natural elements on earth--water, wood, fire, metal, and soil. The throat is water because it is moist and deep; the molar is wood because it is extended and uneven; the incisor is metal because it is cutting and hard; the tongue is fire because of its pointed, moving shape; the lips are the soil because they are kind of square and yet joined. As water and fire are considered primary substances in life, similarly the throat and the tongue are regarded as primary organs in the speech sounds. The major vowels were developed from the shapes of heaven, earth, and man. The point (•) means the heaven, the horizon (—) is made from the shape of the earth, and the pole (|) is the shape of man standing on earth. The point (•) became short lines (- or ı) which are used together with the horizon (-) or the pole (|). Although Korean was originally a tonal language, tones have all but disappeared from most dialects of Korean.

THE KOREAN ALPHABET

Vowels Consonants	ㅏ 〔a〕	ㅑ 〔ya〕	ㅓ 〔ŏ〕	ㅕ 〔yŏ〕	ㅗ 〔o〕	ㅛ 〔yo〕	ㅜ 〔u〕	ㅠ 〔yu〕	ㅡ 〔ŭ〕	ㅣ 〔i〕
ㄱ 〔k, g〕	가	갸	거	겨	고	교	구	규	그	기
ㄴ 〔n〕	나	냐	너	녀	노	뇨	누	뉴	느	니
ㄷ 〔t, d〕	다	댜	더	뎌	도	됴	두	듀	드	디
ㄹ 〔r, l〕	라	랴	러	려	로	료	루	류	르	리
ㅁ 〔m〕	마	먀	머	며	모	묘	무	뮤	므	미
ㅂ 〔p, b〕	바	뱌	버	벼	보	뵤	부	뷰	브	비
ㅅ 〔s, sh〕	사	샤	서	셔	소	쇼	수	슈	스	시
ㅇ ※	아	야	어	여	오	요	우	유	으	이
ㅈ 〔ch, j〕	자	쟈	저	져	조	죠	주	쥬	즈	지
ㅊ 〔ch′〕	차	챠	처	쳐	초	쵸	추	츄	츠	치
ㅋ 〔k′〕	카	캬	커	켜	코	쿄	쿠	큐	크	키
ㅌ 〔t′〕	타	탸	터	텨	토	툐	투	튜	트	티
ㅍ 〔p′〕	파	퍄	퍼	펴	포	표	푸	퓨	프	피
ㅎ 〔h〕	하	햐	허	혀	호	효	후	휴	흐	히

Handout #10a
Page 1 of 1

Han'gul

Consonants and vowels meet together to make a lumped letter that can be pronounced at once.

Consonants

Basics (14)						Double	
•	ㄱ	g(k)		ㅇ	"ng" or no sound	ㄲ	kk
	ㄴ	n	•	ㅈ	j(ch)	ㄸ	tt
•	ㄷ	d(t)		ㅊ	ch' (aspirated)	ㅃ	bb(pp)
	ㄹ	l(r)		ㅋ	k' (aspirated)	ㅆ	ss
	ㅁ	m		ㅌ	t' (aspirated)	ㅉ	tch
•	ㅂ	b(p)		ㅍ	p' (aspirated)		
•	ㅅ	s		ㅎ	h		

Vowels

Single		Combined	
ㅏ	a	ㅏ + ㅣ - ㅐ	ae
ㅑ	ya	ㅗ + ㅏ - ㅘ	wa
ㅓ	ŏ	ㅜ + ㅓ - ㅝ	wŏ
ㅕ	yŏ	ㅑ + ㅣ - ㅒ	yae
ㅗ	o	ㅗ + ㅏ + ㅣ - ㅙ	wae
ㅛ	yo	ㅜ + ㅓ + ㅣ - ㅞ	we
ㅜ	u	ㅓ + ㅣ - ㅔ	e
ㅠ	yu	ㅗ + ㅣ - ㅚ	oe
ㅡ	ŭ	ㅜ + ㅣ - ㅟ	wi
ㅣ	i	ㅕ + ㅣ - ㅖ	ye
		ㅡ + ㅣ - ㅢ	ŭi

Han'gul is so scientific and orderly that it is very easy to learn to read and write. Nearly all children in the first grade of primary school are able to read and write Han'gul.

Handout #10b
Page 1 of 2

Writing Han'gul

You can learn to write and pronounce some words in Han'gul. Try these!

RED 빨 강 "bbal gahng"

practice here:

BLUE 파 랑 "pah rahng"

practice here:

YELLOW 노 랑 "no rahng"

practice here:

Handout #10b
Page 2 of 2

아버지	(aboji)	father
어머니	(omoni)	mother
학교	(hakgyo)	school
집	(jyp)	house
산	(san)	mountain
강	(ghang)	river

나는 학교에 간다. I go to school.

그들은 야구를 한다. They play baseball.

11. A GLIMPSE OF KOREA THROUGH PROVERBS

INTRODUCTION:

Korean proverbs can provide students with an appealing glimpse of the Korean people, culture, cares, heritage, and humor. In the past three decades, Korea has emerged from a marginally subsistent agricultural country into one of the major industrial nations in the Pacific Rim. Yet its language remains close to its roots. In this activity, students study Korean proverbs that comment on the success, wisdom, tolerance, and patience of the people and offer insight into how Koreans think and feel.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Compare Korean proverbs with similar American proverbs and begin to identify some cultural universals.

2. Identify proverbs that are uniquely Korean.

3. Compare values and concerns of Korean and American people through their proverbs.

4. Develop illustrations and stories reflecting what they have learned about Korean proverbs.

GRADE LEVEL: 4-9

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #11a, Korean Proverbs, for all students; Teacher Background Notes: Selected Korean Proverbs.

PROCEDURE:

1. Discuss what proverbs are and give several examples of proverbs popular in the American culture. Examples might include: "What's good for the goose is good for the gander," "A rolling stone gathers no moss," and "Don't cry over spilled milk."

2. Divide the class into groups of four or five students. Allow student groups five minutes to record all the proverbs they can think of.

3. Share the responses of each group. (Teachers may choose to devote a longer period of time for this part of the lesson. If this is done, part of this lesson can be completed as a homework assignment.) As a large group, identify the most common proverbs listed by students. Write these on the board. Ask students to explain the meaning of these proverbs and reflect on the values and concerns these proverbs reveal about their own culture. Ask students to consider how, when, and why

these proverbs are used. Students might also enjoy sharing the circumstances under which they learned particular proverbs.

4. Next, distribute Handout #11a, Korean Proverbs, to students. Allow students time to identify the proverbs they think are similar to the proverbs that they listed earlier in this activity. Discuss the meanings of these proverbs. Ask students what these similar proverbs can teach us about values that we share with the Korean people. For example:

Procrastination:
(Korean #1) To begin is to be half done.
(American counterpart) Don't put off until tomorrow what you can do today.

Envy:
(Korean #7) Cousin buys a farm field and I get a stomach ache.
(American counterpart) The grass is always greener on the other side.

Rumors:
(Korean #11) Does smoke rise from a chimney where no fire burns?
(American counterpart) Where there is smoke, there is fire.

Experience:
(Korean #24) Hearing 100 times is not like seeing once.
(American counterpart) Seeing is believing.

5. Ask students to identify the Korean proverbs that they had difficulty understanding. Explain the meaning of these Korean proverbs as outlined in the Teacher Background Notes. Ask students to explain why these particular proverbs were difficult for them to understand. For example, Korean Proverb #19, "A man with three daughters can sleep with his door open," may point out cultural differences to some students.

6. Ask students to select a favorite Korean proverb and explain why they like that particular saying. Who would be most likely to say and use this proverb? When, where, and why might this proverb be used? Does the proverb reflect a universal value or concern, or does it demonstrate cultural differences between Americans and Koreans?

7. To culminate this lesson on Korean proverbs, students can select a Korean proverb to illustrate. Some students might enjoy a creative writing assignment in which they write a short story depicting a situation in which a character would use one of the Korean proverbs. Encourage students to make use of their knowledge of the Korean people and their culture. These stories could then be dramatized by classmates.

Teacher Background Notes

Selected Korean Proverbs

1. TO BEGIN IS TO BE HALF DONE.

   Half the battle is in getting started. This proverb is popular because it alludes to the universal human malady of procrastination.

2. THERE WILL BE A WAY TO ESCAPE EVEN IF THE SKY FALLS.

   This proverb is used to cheer up someone who has experienced major discouragement, such as loss of a job or a death in the family. It reflects the optimism of the Korean people.

3. THE MATCHMAKER GETS THREE CUPS OF WINE WHEN HE/SHE SUCCEEDS AND THREE SLAPS ON THE CHEEK WHEN HE/SHE FAILS.

   Anyone who undertakes to involve himself in the affairs of others accepts considerable risk and, probably, little reward. It is used to express empathy for someone in a "no-win" situation.

4. EVEN A SWEET SONG, SUNG OVER MUCH, BECOMES DISAGREEABLE.

   People get tired of anything when it is done repeatedly.

5. SHRIMPS GET BROKEN BACKS IN A WHALE FIGHT.

   This adage expresses the universal notion that small people and small nations suffer at the hands of the powerful.

6. THE DOG AT A VILLAGE SCHOOL WILL BE WRITING POETRY WITHIN THREE YEARS.

   Eventually anyone can learn anything. This proverb is used disparagingly and sarcastically.

7. COUSIN BUYS A FARM FIELD AND I GET A STOMACH ACHE.

   This refers to the universal weakness of envy.

8. GET SLAPPED ON THE CHEEK ON CHONGRO STREET AND SCOWL AT THE HAN RIVER.

   This refers to the man who vents his anger on innocent people rather than protest to the person who offended him. In the past, Chongro Street (Seoul's backbone street) bordered a royal palace. It has the nuance of tamely accepting the indignities from those higher on the social scale and then venting this anger on those lower on the scale.

9. EVEN MONKEYS FALL OUT OF TREES.

This is used to describe someone who fails in business or another undertaking and to rationalize one's own lapses. If a practiced climber like a monkey can fall out of a tree, then anyone can be excused for errors, even in his or her own area of expertise.

10. GIVE ONE MORE CAKE TO A CHILD WHOM YOU DON'T LIKE.

The more hatred you feel against a person, the more love you pretend to express with a lot of butter and jam. The child will be spoiled due to the lack of discipline.

11. DOES SMOKE RISE FROM A CHIMNEY WHERE NO FIRE BURNS?

It is used to suggest that a rumor must have some basis in fact. It is similar to the English, "Where there is smoke, there is fire."

12. NO GRAVE IS WITHOUT AN EXCUSE.

Humans have excuses for everything. If we could but listen to the dead, each would tell a story, carefully explaining the real reason for his or her death.

13. ARMS CURVE INSIDE.

This implies that one does a favor for people with whom he or she has connections.

14. THE NAVEL IS LARGER THAN THE BELLY.

More expenses are incurred in getting a profit of a smaller amount.

15. HUNGER IS A SIDE DISH.

When a person is hungry, anything tastes good. Rice is the staple dish at each meal. Side dishes make the rice better, but a hungry person needs no side dishes.

16. POKE ONE'S SIDE AND RECEIVE A BOW.

Exact a treat from a person who has no intention of giving it.

17. THE FROG FORGETS HE WAS A TADPOLE.

This is said of a humble person who deports him/herself as if he or she were born into royalty. It also refers to a person who has a "holier than thou" attitude about skills, talents, and knowledge he or she has gained while forgetting how unskilled, untalented, and unlearned he or she was before completing school.

18. IF ONE HAS THREE DAUGHTERS, HE MAY SLEEP WITH HIS DOOR OPEN.

After spending large sums in marrying off so many daughters, nothing remains in the house for the thieves to take. So the father may sleep at night without closing the door to keep out the thieves.

19. PAT ANY MAN AND DUST WILL FLY.

If you look closely enough, you can find weakness in everyone. Korean society assumes that no one is perfect, so everyone must be tolerant.

20. THREE BUSHELS OF BEADS CAN MAKE NO JEWELS UNLESS STRUNG TOGETHER.

Nothing is complete before the finishing touch is added to it.

21. A FROG IN THE WELL.

This refers to self-puffery and provincialism. A frog at the bottom of a well is master of all he surveys and he is sovereign in his domain. Of course, his kingdom is very small.

22. CALLING IT AN EARRING IF ON THE EAR AND A NOSE-RING IF THROUGH THE NOSE.

This proverb refers to ambiguous and pointless words of duplicity of a double-faced and double-tongued person. (However, Koreans do not use nose rings.)

23. A GREAT VESSEL TAKES TIME TO BE MADE.

Success does not come overnight and great talent takes time to ripen.

24. HEARING 100 TIMES IS NOT LIKE SEEING ONCE.

We should be slow to draw conclusions about situations with which we are not personally familiar.

KOREAN PROVERBS

1. TO BEGIN IS TO BE HALF DONE.
2. THERE WILL BE A WAY TO ESCAPE EVEN IF THE SKY FALLS.
3. THE MATCHMAKER GETS THREE CUPS OF WINE WHEN HE/SHE SUCCEEDS AND THREE SLAPS ON THE CHEEK WHEN HE/SHE FAILS.
4. EVEN A SWEET SONG, SUNG OVER MUCH, BECOMES DISAGREEABLE.
5. SHRIMPS GET BROKEN BACKS IN A WHALE FIGHT.
6. THE DOG AT A VILLAGE SCHOOL WILL BE WRITING POETRY WITHIN THREE YEARS.
7. COUSIN BUYS A FARM FIELD AND I GET A STOMACHACHE.
8. GET SLAPPED ON THE CHEEK ON CHONGRO STREET AND SCOWL AT THE HAN RIVER.
9. EVEN MONKEYS FALL OUT OF TREES.
10. GIVE ONE MORE CAKE TO A CHILD WHOM YOU DON'T LIKE.
11. DOES SMOKE RISE FROM A CHIMNEY WHERE NO FIRE BURNS?
12. NO GRAVE IS WITHOUT AN EXCUSE.
13. ARMS CURVE INSIDE.
14. THE NAVEL IS LARGER THAN THE BELLY.
15. HUNGER IS A SIDE DISH.
16. POKE ONE'S SIDE AND RECEIVE A BOW.
17. THE FROG FORGETS HE WAS A TADPOLE.
18. IF ONE HAS THREE DAUGHTERS, HE MAY SLEEP WITH HIS DOOR OPEN.
19. PAT ANY MAN AND DUST WILL FLY.
20. THREE BUSHELS OF BEADS CAN MAKE NO JEWELS UNLESS STRUNG TOGETHER.
21. A FROG IN THE WELL.
22. CALLING IT AN EARRING IF ON THE EAR AND A NOSE-RING IF THROUGH THE NOSE.
23. A GREAT VESSEL TAKES TIME TO BE MADE.
24. HEARING 100 TIMES IS NOT LIKE SEEING ONCE.

12. KORBAN FOLKLORE

INTRODUCTION:

Folklore expresses basic elements of human experience. The study of folklore can lead students toward self-understanding, as they learn how characters deal with a particular life experience. In studying the folklore of other cultures, students gain a sense of the commonality of experience they share with others, regardless of differences in language, customs, or beliefs. In this activity students examine a variety of forms of Korean folklore in an effort to better understand cultural differences and similarities.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Recognize common themes and topics of folklore.
2. Identify several forms of folklore.
3. Identify common elements in Korean folklore.

GRADE LEVEL: 4-9

TEACHING TIME: 1 class period with homework

MATERIALS:

Copies of Handout #12a, Examples of Korean Folklore, for all students; Teacher Background Notes: Korean Folklore.

PROCEDURE:

1. Teachers should become familiar with Korean folklore by reading the information provided in Teacher Background Notes: Korean Folklore. Additional examples of Korean folklore for this activity can be obtained from the school library or a local public library.

2. Discuss the meaning of folklore with students. Although definitions differ slightly, folklore is commonly defined as any of the beliefs, customs, and traditions that people pass on from generation to generation. Explain to students that folklore takes a variety of forms, including fairy tales, ballads, legends, fables, myths, and folk tales. It can also take the form of dance, games, proverbs, songs, holiday celebrations, and even jump-rope rhymes.

3. In this activity, students will read folklore from Korea. They will read a fairy tale, myths, and several fables. If necessary, explain to students that myths are usually attempts to explain the universe, gods, or natural phenomena. Fables are short and compact stories with a moral or lesson.

4. Divide the class into small groups of four or five students. Instruct students to brainstorm a list of possible folklore topics.

Allow about five minutes for this part of the activity. When they are finished, ask students to share their group's lists. Write students' ideas on the board. Possible topics might include, but are not limited, to the following: creation, bravery, humor, hard work, hunger, trickery, growing up, conquest, kindness, romance, education, money, poverty, aging, and death.

5. Ask students how the topics they have identified are depicted in folklore that they are familiar with from their own backgrounds. List examples of folklore titles that might be associated with each of them. Do students think that there are themes that are overly represented in our folklore? Are there any themes that students think are no longer relevant in modern America? Which ones? Teachers may wish to discuss with students the ways in which the theme of bravery might be related to the work of an astronaut, or the theme of conquest related to racial struggle.

6. Distribute Handout #12a, Examples of Korean Folklore, to students. Teachers may choose to select one or two stories for students to read in class and assign the remainder as an overnight homework assignment. Ask students to identify the similarities and differences between Korean folklore and stories that they are more familiar with.

7. To culminate this activity, small groups of students might enjoy dramatizing an example of Korean folklore. Different groups could perform the same story and then discuss the various interpretations presented by each group. Follow the short dramatizations with a discussion about the ways in which folklore changes over time to meet the needs of the people. As long as the plot and characters are the same, a folk tale may be told in a variety of ways without losing its identity.

FOLLOW-UP ACTIVITIES:

1. Students might enjoy interviewing Korean Americans in their community, asking for their interpretations of the folklore examples provided in this activity. Responses could then be compared to students' ideas.

2. Since folklore is passed down from generation to generation, students could also talk to parents or grandparents about the stories they heard as children and develop cross-cultural comparisons with Korean folklore.

Teacher Background Notes: Korean Folklore

Korea has a history of more than 4,300 years, dating back to Tan-Gun (also translated as Dan-Gun), the mythical founder of Korea. It has a long and rich cultural history. It is important to understand that the Korean people have a culture that is distinct from Chinese and Japanese. They have contributed the following inventions to the world:

- Spinning wheel in 1376
- Metal movable type in 1234 (the first in the world)
- Astronomical instruments in 1438
- Rain guage in 1442 (200 years before the Italian, Castellie's invention)
- Ironclad ship in 1592

Korean folklore allows a glimpse of the spirit and the daily life of the people of Korea. It expresses the basic elements of human experience. Folklore encompasses common themes, such as stories of life cycles, explanations for the origins of phenomena, and the embodiment of deeply-held cultural beliefs. While there are similar themes between cultures, there are also some similar tales. "The Green Frog" is similar to a Chinese tale, and "The Tiger and the Dried Persimmon" is similar to a story told in Japan. Yet each tale has a unique Korean style or flavor.

The tiger is a common character in Korean folklore. Tigers must have once been common in the mountains of Korea. The tiger was commonly worshipped as the God of the Mountain because of its mysterious, yet fierce character. Its characteristics can range from fierce, as in "The Ungrateful Tiger," to innocence and even humor, as in "The Old Tiger and the Hare" and "The Tiger and the Dried Persimmon."

Other common subjects of Korean folklore include the heavenly kingdom, human beings and their daily activities, goblins (doggaebi), animals, birds, mountains, rivers, and stories about eggs.

Korean folklore also contains religious elements of Shamanism, Buddhism, Confucianism, Taoism, and Ch'ondogyo (the Religion of the Heavenly Way). The myth, "Tan-Gun, The First King of Korea," represents the influence of Korean Shamanism, in which the supreme rule, Hanunim (the Holy Heaven), never takes on the form of an idol to be worshipped. Religious characters are not always given high respect, as in "The Poisonous Persimmons."

The following examples of Korean folklore represent a few common themes:

- "Tan-Gun, The First King of Korea," mythical creation

- "The Green Frog," respect for parents and efforts to make parents happy before it is too late
- "The Poisonous Persimmons," humor, trickery
- "The Old Tiger and the Hare," trickery, wisdom to save one's life
- "The Ungrateful Tiger," kindness, the result of ungratefulness
- "The Tiger and the Dried Persimmon," humor, wisdom

EXAMPLES OF KOREAN FOLKLORE

TAN-GUN, THE FIRST KING OF KOREA

THERE was once a wise and brave Prince, Hwan-Ung by name, son of the Heavenly King. The Prince asked his father to grant him the Beautiful Peninsula of Korea to govern. The King granted his wish. The Prince was dispatched to the Earth, bearing three Heavenly Seals and accompanied by 3,000 followers.

The Heavenly Prince arrived under the sacred sandalwood tree on the Taebaek-san, and ascended the throne. There he established the Sacred City. There were three ministers to carry out his orders, Pung-Beg (Earl Wind), U-Sa (Chancellor Rain), and Un-Sa (Chancellor Cloud). The ministers were charged with the supervision of about 360 officials, who controlled all things, such as grain, life, sickness, the determination of good and evil.

At that time a bear and a tiger were living in a big cave near the sandalwood tree. They wished ardently that they could become human beings. Every day they prayed so earnestly before the tree that the Heavenly Prince, who was now the ruler of the land, was moved by their sincerity. Giving them 20 bulbs of garlic and a bundle of mugwort, he said to them, "Eat these, and confine yourselves deep in your cave for 100 days, and then you will become human."

So the bear and the tiger took the garlic and the mugwort and went into their cave. They prayed earnestly that their wish might be granted. The bear patiently endured weariness and hunger, and after 21 days became a beautiful woman, but the tiger ran away, for it could not tolerate long days sitting quietly in the cave.

The woman was overjoyed. Visiting the sandalwood again, she prayed that she might become the mother of a child. Her ardent wish was appreciated, and before long she became Queen. Soon she gave birth to a prince, who was given the royal name Tan-Gun, or the Sandalwood King.

The people of the country rejoiced at the birth of the prince, Tan-Gun, who reigned afterwards as the first human king of the peninsula. When he came to the throne, he established a new capital at Pyongyang, and gave the kingdom the name of Zoson (Choson--Land of Morning Calm). This was 2333 B.C., about 4,300 years ago. As the King's real name was Wang-Gum, the capital was also known as the Castle of Wang-Gum.

He later removed the capital to Mount Asadal (now Mount Guwol in Hwang-He Province), where there is now a shrine called Sam-song (Three Saints: Hwan-In, the Heavenly King; Hwan-Ung, the Heavenly Prince; and Tan-Gun, the first human King). It is said that when Tan-Gun abdicated and left his throne to the next king, he became a San-sin (Mountain Gold).

In the Taebaek-San, now called Baekdoo-San, where the Heavenly Prince descended and the first King was born, there is to this day a cave, known as the cave of Tan-Gun. There are historical relics of Tan-Gun on Mount Mai, in Ganghwa Island, and near Seoul.

THE GREEN FROG

ONCE upon a time, there lived a green frog who would never do what his mother told him. If she told him to go to the east, he would go to the west. If she asked him to go up the mountain, he would run down to the river. Never, never would he obey his mother in anything.

His mother grew very old, still worrying about her son's future. At last she fell ill and realized that she was about to die. So she called her son to her bedside and said to him, "My dear son, I shall not live much longer. When I die, do not bury me on the mountain. Do you hear? I want to be buried by the river." She meant of course that she wanted to be buried on the mountain, for she well knew her son's perverse ways.

Very soon afterwards she died. Then the green frog was very sad and wept bitterly. He repented of all his misdeeds in the past and made up his mind that now at least he would do as his mother had asked. So he buried her by the riverside. Whenever it rained, he worried lest her grave should be washed away. He used to sit and lament in a mournful voice. And to this day the green frog croaks whenever the weather is wet.

THE POISONOUS PERSIMMONS

A BUDDHIST priest once kept a big store of dried persimmons in a cupboard in his room. He planned to eat them all himself, and so he told his young disciple, "These are deadly poison. If you eat even the smallest part of one, you will die within an hour. See that you leave them well alone."

But one day the young disciple ate all the persimmons in the cupboard. Then he broke the holder of his master's inkstone, which was his most highly prized possession. Finally he went and lay on his bed, covering himself with blankets.

A little later the priest returned. When he saw his disciple he cried, "Whatever is the matter with you?" His disciple answered, "Through my miserable clumsiness I dropped the holder of your inkstone and broke it. I realize that that was an unpardonable crime. The only thing left for me to do was to put an end to my life, and so I went to your cupboard and ate all the poison you keep there. Now I lie here waiting to breathe my last."

The priest was so tickled by his disciple's ingenuity that he could not help laughing and said no more about the matter.

THE OLD TIGER AND THE HARE

THERE was once an old tiger in the hills in Gangwon province. One day he chanced to meet a hare and said, "I am hungry, I am going to eat you up."

The cunning hare answered, "My dear uncle! Where are you going? I have some delicious food for you. Won't you come with me?"

So the tiger followed the hare into a valley. Then the hare picked up 11 round pebbles and said with a smile, "You have never tasted anything so delicious as this before in all your life."

"How do you eat them?" the tiger asked with great interest.

"Oh, it's quite simple," answered the hare. "You just bake them in a fire until they turn red, and then they are most delicious." He lit a fire and put the pebbles in it. After a while he said to the tiger, who was gazing hungrily at the fire, "Dear uncle, I will go and get you some bean sauce. It will make them ever so much better. I'll be right back. Don't eat them till I get back. There are just ten altogether, for us both, you know."

So the hare ran off and left the tiger alone. While he was waiting, the tiger counted the pebbles, which had already turned deep red. He found that there were eleven, not ten, as the hare had said. So he greedily gobbled one of them up, so as to get more than his share. It was so hot that it scorched his tongue, his throat, and his stomach. The pain was unbearable and he rushed madly through the hills in agony. He had to spend a whole month without eating until he recovered.

One day the tiger met the hare standing by a bush in the middle of a field. He roared at him angrily, "You tricked me last time. You made me suffer terribly and I have starved for weeks. This time I will certainly eat you up."

The hare trembled with fear but managed to say calmly, "Look here, uncle. I'm chasing these sparrows now. Don't you see? If you look up at the sky and open your mouth I will drive them into it. You will get thousands of them. Wouldn't that be a much better meal for you than I would make?"

The tiger looked and saw many sparrows fluttering about the bush. He relented somewhat. "You are not trying to trick me again, are you?" he said. "If you mean what you say, I will do as you suggest."

"Oh yes, I mean it all right," replied the hare. "Just stand in the middle of the bush and open your mouth, uncle."

So the tiger went into the middle of the bush and, looking up at the sky, opened his mouth. The the hare set fire to the bush. The crackling of the flames sounded like the twittering of a thousand sparrows. The hare shouted, "There are hundreds coming, uncle. Can't you hear them?" Then he ran away and left the tiger alone in the burning bush. He began to notice that he was getting hot. Suddenly he realized that he was surrounded by fire. It was only with great difficulty that he escaped. All his fur was burnt off, and he could not go out in the cold. He had to stay in his cave for weeks, furious that the hare should have tricked him a second time.

One winter day, when at last his fur had grown again, he went down to a village to look for cattle. He came to a river and there on the bank he met the hare once again. He was furiously angry and roared, "You insignificant wretch! That's twice you have tricked me, and yet you are still alive. What have you got to say for yourself?"

The hare answered most humbly, "Uncle, you don't understand. I've only been trying to help you, but you would not follow my advice. Yet I have come here to get you some fish. The river is full of them, and in winter I live on them. Uncle, have you ever tasted fish? It's the most wonderful thing you ever tasted."

The tiger was curious about fishing, and asked, "How do you catch them? You are not trying to trick me again, are you? This is the last chance I'll give you."

"Do trust me, uncle," said the hare. "You know the proverb which says, 'Try three times, and you will be successful.' You see those fish down there? Just dip your tail in the water and close your eyes. If you open your eyes, you will scare the fish away. Just keep still, and don't move your tail until I tell you. It makes a fine fishing rod!"

The tiger saw the fish in the river, and so he dipped his tail in the cold water. He stood there patiently with his eyes closed. The hare waded up and down in the river and shouted to the tiger, "I'm chasing the fish over to your tail. The water is very cold, but keep still just the same. Your tail will soon feel very heavy."

It was now evening. It was very cold indeed and the water in the river began to freeze. Soon the tiger's tail was frozen fast. The hare shouted, "Uncle! I think you should have quite a lot by now. Just lift your tail, and you will see." The tiger tried and found that his tail was very heavy indeed. With a happy smile he said, "I must have caught a lot. It's so heavy I can't move it."

THE UNGRATEFUL TIGER

ONE day a tiger was trapped in a pit. It asked a passing traveler to rescue it, promising to reward him. So the traveler poked a long branch down into the pit, and the tiger crawled out. But when it was safe again, it turned on the traveler and roared with its mouth wide open, "I am very hungry and I am going to eat you up." The traveler protested and chided the tiger. "You are most ungrateful," he said, "you must not do that." But the tiger ignored his protests and so the traveler appealed to a toad which lived under a nearby rock.

The traveler told the toad of the tiger's ingratitude, but the tiger insisted that it was hungry and meant to eat the traveler. "I must look into this more closely," said the toad. "Will you show me the place where it happened?" So they went along to the pit. Then the toad asked the tiger, "How did it happen? Let me see just where you were." So the tiger jumped down into the pit and said, "I was down here at the bottom, see." But the traveler took the branch out of the pit and said, "Of course, this wasn't there then."

The toad turned to the traveler and said with a smile, "You had better go now, and in future don't help such ungrateful creatures." And looking down at the tiger in the pit it said, "You ungrateful wretch! You can stay down there now."

The traveler thanked the toad and went on his way. The tiger trapped in the pit roared in fury, but the toad went back to its home under the rock and refused to help it.

THE TIGER AND THE DRIED PERSIMMON

ONE night a tiger came down to a village. It crept stealthily into the garden of a house and listened at the window. It heard a child crying. Then came the voice of its mother scolding it. "Stop crying this very minute! The tiger is here!" But the child took no notice and went on crying. So the tiger said to itself, "The child is not the least bit afraid of me. He must be a real hero." Then the mother said, "There is a dried persimmon." And the child stopped crying immediately. Now the tiger was really frightened and said to itself, "This persimmon must be a terrible creature." And it gave up its plan of carrying off the child.

So it went to the outhouse to get an ox instead. There was a thief in there, and he mistook the tiger for an ox and got on its back. The tiger was terrified, and ran off as fast as it could go. "This must be the terrible persimmon attacking me!" it thought. The thief still sat on its back and whipped it up so that he might get away before the villagers saw him stealing an ox.

When it grew light, the thief saw he was riding on a tiger and leapt off. But the tiger just raced on to the mountains without looking back.

Permission to reprint folktales from Folk Tales by In-sob Zong. Seoul, Korea and Elizabeth, NJ: Hollym Corporation, 1952.

13. KOREAN POETRY

INTRODUCTION:

Korean poetry reflects the history, values, and culture of the Korean people. Students can learn about the closeness to nature, love, duty, and common human emotions by reading poetry from ancient to modern times. Korean poetry examines life in themes universal from a different framework.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Explain the role of nature in poetry.
2. Appreciate the common themes in poetry around the world.
3. List values that are important in the Korean culture.
4. Recognize different cultural perspectives represented through poetry.

GRADE LEVEL: 7-12

TEACHING TIME: 1 to 3 class periods

MATERIALS:

Copies of selected Korean poems from Handouts #13a-h; Teacher Background Notes: Korean Poetry.

PROCEDURE:

1. The teacher should read through the entire poetry collection and choose poems that are suitable for the ability and interests of students. Handouts #13a-d are poems representing the development of different types of poetry throughout Korean history. These may require more interpretive help from the teacher in younger grades. Handouts #13e-h have activities requiring writing and drawing as well as poetic interpretation. Because of the nature of poetry and symbolism, make sure your students understand the use and meaning of this word when analyzing the poetry.

2. The following background information will be helpful in interpreting and appreciating old Korean poetry, the Hyangga in Handout #13a. These poems have symbolism that students can appreciate. Depending on the reading level of the students, background information and guidance by the teacher will help them develop an appreciation for Korean thought. In the poem "Ode to Knight Kip'a," there is symbolism in how the moon pursues the white clouds and how the speaker seeks the depths of his friend's mind. The pine tree represents the past, present, and future through its roots, branches, and leaves, just as the knight represents the values of growth, order, and culture. The pine tree, like the knight, "scorns frost, ignores snow."

The devotional poem by Kyunyo (also reproduced in Handout #13a) provides excellent insight to Buddhist thought. Its imagery and symbolism examine enlightenment. Buddha's sweet rain of truth can make the withered soul yield the grass of spiritual regeneration. If rain falls on the ignorant soul of the mind, the blight will go away, grass will grow, and the soil will bear the golden fruit of knowledge. The phrase, "a moonlit autumn field," symbolizes the harmonious state of mind, with the full moon representing enlightenment or Buddha.

3. In Handout #13b, students have a chance to read love poetry that was once sung. Before students read the poem, ask them to generate a list of songs about love that are popular today. Ask students to recite the lyrics and to list the emotions expressed. If there is time, ask students the day before the lesson to bring in or record some of their favorite love songs. Listen to them before reading the Korean poem, "Will You Go?" Have students answer the questions. In groups, assign students to put the poem to a song and perform for the class.

4. There are many different ways to introduce the poem provided in Handout #13c, depending on the amount of time available. Begin by brainstorming a list of friendship qualities the students feel are important. Put the list aside to later compare with the poem. Give students the following list of things in nature and ask them to choose five that symbolically could represent friendship to them: clouds, stone, wind, flowers, grasses, water, plants, bamboo, moon, sun, pine trees. Make sure they understand the meaning of symbolism and are able to apply it.

Save their answers until after the poem is read. Discuss the questions and use the data you have compiled as a class. Ask students if the first list of traits is also mentioned in the poem. Why or why not? Do students want to change their list of objects of nature that symbolize friendship? Why or why not? What similarities and differences do the students see between Korea and their culture?

5. Handout #13d represents one of the best poetesses in Korea. Students are encouraged to feel the sadness of aging and forlorness of regret represented in the poem. The teacher may assign an original poem in which students write about the things they will miss about their lives as they sit at the end of it, looking backward.

6. Handout #13e compares a Western and Korean poem on the same topic, giving students a chance to share cultures. Many will remember the Stevenson poem from early childhood.

7. A collection of old and modern poems are included in Handout #13f. These poems were chosen for their use of nature, emphasis on the value of a simple life, and belief in living for the moment. Have students read the poems. Ask them to match the three themes just mentioned with the appropriate poem. Ask if these themes are present in our culture. Why or why not? What words and phrases are very visual in their effect? Have each student illustrate one of the three poems.

8. Before students receive Handout #13g, have them write a poem about rain. Ask for images, the senses, and symbolism to be included in their poems. Read the three poems on rain and compare similarities and differences. What phrases were especially familiar to students in their experiences with rain? Ask students to choose a favorite and explain why it is liked.

9. "From the Sea to a Boy," is included in Handout #13h because it is a good poem to read aloud. The sound of the waves and the whimsical attitude of the sea make it appealing. Because of translating, many poems do not have the onomatopoetic devices included in this poem. Students need to see that this is a part of Korean poetry as well as Western.

FOLLOW-UP ACTIVITIES:

1. Students may write poems using symbolism for a final project. Nature, simplicity, harmony, Buddhism, and love would all make appropriate themes.

2. To further emphasize the importance of nature in Korean culture, show pictures of Korean drawings and paintings to students. Discuss how they show nature's importance in Korean art.

Teacher Background Notes: Korean Poetry

From early days on, poetry and music were an important part of the lives of the Korean people. Poems in the form of lyrics have been sung throughout the ages. The values, honor, and history of the Koreans are reflected in this literary form. In translating Korean poetry, more effort is made to be faithful to a literal word-by-word translation. Rhythms and other sound devices are lost, but the imagery retains its original effect.

Classical Chinese was the primary written language of Korea until the 15th century, like Latin was the written language of Italy until the 13th century. The first known work in Chinese by a Korean was "Song of Orioles," a poem by King Yuri, the second king of the Koguryo Kingdom (ruled 19 B.C.-A.D. 18):

> Sing on you golden orioles:
> Your fluttering wings evoke Happiness.
> Alas, this body all alone
> With whom, O with whom
> Shall I fly home tonight?

In the late 7th century, however, a scholar named Sol Ch'ong invented the Idu form of writing to translate Chinese characters into the Korean vernacular. The first native poetic genre, hyangga--folk verse, was recorded in this style. Some ideographs were used for their original meaning and some were borrowed for their phonetic similarities. They were sung by Buddhist monks and the hwarang--men who were educated as statesmen, soldiers, and poets in national service to their country.

Hyangga poets alluded to Buddhistic, legendary, and nature themes in their verses. "The Song of Ch'oyong," one of the best-known hyangga based on a popular legend, reminds one of some of the licentious passages of the Decameron by Giovanni Boccaccio (1313-1375):

> Having reveled deep into the night
> In the moonlit capital,
> I come home,
> Lo, to find four legs
> In my bed.
> Two are my wife's;
> Whose are the other two?
> Two were my own wife's;
> Alas, they are taken.

Ch'oyong, son of the legendary dragon king, realized that "to be noble, man must accept life as it is, without bitterness," and must accept the consequences of his own action, however contrary to his expectation or even tragic they may be.

The birth of the Koryo Kingdom (918-1392) marked a turning point in Korean history. Wang Kon, the first King of the new dynasty, was a devout Buddhist and firmly believed that Buddhism was the strongest spiritual force in the world. No wonder, then, that one of the great literary contributions to the period was the publication of the "Taejanggyong" (the Tripitaka Koreana).

The historic appearance of the Tripitaka Koreana prompted the first publication of Korean national history. In 1145, King Injong requested Kim Pusik (1075-1151) and other scholars to compile an early Korean historical book, based on old documents and Chinese sources. "The Samguk Sagi," or History of the Three Kingdoms, consisting of chapters on Koguryo, Paekche, Shilla, chronology, and biography, was printed in block-letters of a movable type.

It was followed by "The Samguk Yusa," or Historical Relics of the Three Kingdoms. Edited by Monk Il Yon (1206-1289), the book contains the original texts of early Korean poetry, and popular tales and songs. One of the favorites of the period was Ssanghwajom, or the Bakeshop.

Legend had it that one day a young woman walked into a local bakeshop to buy a bun. A total stranger there grasped her by the hand and seduced her. A little boy watched the scene and spread the story all over the town. Upon hearing the juicy gossip, a group of men extemporaneously composed this risque song, spicing up the words with a number of other imaginary seduction scenes.

The fact that this 12th-century song was incorporated into the highly formal and ritualistic court music indicates the extent of the decadence of the latter part of the Koryo Kingdom--a decadence reminiscent of the declining era of the Roman empire. Like Geoffrey Chaucer's (1340-1400) famous masterpiece, "The Canterbury Tales," this seemingly comic verse questions the relationship between the pleasure and vices of this world and the spiritual aspirations for the next, that perennial division with which so many medieval writers were deeply concerned:

I go to the bakeshop to buy a bun,
Then a stranger takes my hand.
If this rumor is spread abroad,
You alone are to blame, o little clown.
Yes, yes, I will go to his bower.
The choicest nest I know.

I go to Samjangsa to light the lantern.
Then a head monk takes my hand.
If this rumor is spread abroad,
You alone are to blame, o little novice.
Yes, yes, I will go to his bower.
The choicest nest I know.

I go to the village well to draw the water.
Then a dragon takes my hand.
If this rumor is spread abroad,
You alone are to blame, o little ladle.
Yes, yes, I will go to his bower.
The choicest nest I know.

I go to the tavern to buy a drink,
Then an innkeeper takes my hand.
If this rumor is spread abroad,
You alone are to blame, o little ladle.
Yes, yes, I will go to his bower.
The choicest nest I know.

During the Koryo dynasty, from 918 to 1392, folk songs sung to musical instruments became an important form of literature in the heritage of Korea. These Middle Korean poems were called changga. In translating, the drum sounds and nonsense words that made up the refrains are omitted. Much like Western songs with lyrics that include "la-la's," or phrases like "hey, nonny, nonny no," these songs followed structures that we are familiar with today. The themes of these songs expressed the joys and torments of love, the sadness of parting, and the hurt of betrayal.

The growth of a vernacular, truly Korean verse had to await the creation of the Han'gul alphabet in 1443 by King Sejong (1418-1450) of the Choson Period (1392-1910). This Korean writing system, consisting of 14 consonants and 10 vowels, was designed on the basis of the then known phonetic principles and undoubtedly represented the highest achievement of world linguistic sciences up to that time.

A bilingual poetic eulogy on the founding of the dynasty, "Songs of Dragons Flying to Heaven," was composed in Korean as well as Chinese letters.

The most popular Korean poetic form, the sijo, was written in Han'gul. This form typically consisted of sections totaling around 45 syllables. The sijo is a three-line poem, each line having four rhythmic groups. A deliberate twist in phrasing or meaning of the third line is a test of the poet's creativity. It has enjoyed several revivals and has exerted influence on both the form and technique of modern Korean poetry.

The sijo had the spirited quality of the provencal poems of France and the witty charm of epigrams. Consider, for example, the following love sijo of Hwang Chini (circa 1506-1544), whose poems are similar in tone and flavor to the famous sonnets of Elizabeth Barrett Browning (1806-1861):

I cut in two a long November night
And place one half under the quilt.
Sweet as the spring breeze.
When he comes I shall take it out
And unroll it bit by bit
To stretch out the night.

Thus, although China passed on to the Koreans the art of evoking a whole range of experience in a few swift words, Korean poetry came to acquire a quality distinctly its own. Whether from the pens of scholars, courtiers, hermits, or courtesans, it shows a strange mixture of inexpressible sadness at the unhalting flow of things and people much loved, together with a quiet, contented acceptance.

The themes of sijo cover praise, satire, court and country, love, friendship, time, and change. Another traditional poetic form, kasa, grew up in the 15th century. This form could be described as poetic prose. That is, while formally governed by a style with rhythmic structure related to that of the sijo, its content is closer to the essay, travel journal, or critical essay.

The kasa has many moods and subjects, like sijo. Journeys in and out of the country, love, farm life, leisure, and loyalty to the king were all popular topics.

Women have been an integral part of Korean literature. Numerous lyrics, the sijo, and the kasa have been written by women. They were mostly educated upper class women and Kysaeng (professional entertainers) with a love of the arts and independent minds. They expressed their emotions in universal themes of all people who experience love, loss, aging, and frustration.

Underlying many modern Korean poems is still the sense of nature's mystery, forming an imagery which can capture the hearts of readers on the other side of the world. Consider, for example, "Inverse Proportion" by Han Yong'un (1894-1944), the Buddhist scholar-poet, whose poetry resembles the metaphysical and religious verse of 17th-century England:

> Is your voice Silence?
> When not singing
> I hear your voice clearly-
> Your voice is Silence.
>
> Is your face Darkness?
> With my eyes closed
> I see your face clearly-
> Your face is Darkness.
>
> Is your shadow Brightness?
> Upon the dark window
> Shines your shadow-
> Your shadow is Brightness.

Permission to reprint poems from Best Loved Poems of Korea by Chang-soo Koh. Seoul, Korea and Elizabeth, NJ: Hollym Corporation, 1984, and Anthology of Korean Literature of the 19th Century by Peter Lee. Hawaii: University of Hawaii Press, 1981.

OLD KOREAN POEMS - HYANGGA

Ode to Knight Kip'a

by Master Ch'ungdam (742-765)

The moon that pushes her way
Through the thickets of clouds,
Is she not pursuing
The white clouds?

Knight Kip'a once stood by the water,
Reflecting his face in the blue.
Henceforth I shall seek and gather
Among pebbles the depth of this mind.

Knight, you are the towering pine
That scorns frost, ignores snow.

Student Questions:

1. What kind of clouds is the moon pursuing? What might that symbolize?
2. Who does the speaker admire? Why?
3. What do the moon and speaker share in common?
4. What role or image do you think a knight has?
5. How would a knight be like a pine tree?

from Eleven Devotional Poems
by Great Master Kyunyo (917-973)

To the boundless throne of Buddha
In the Dharma realm,
I fervently pray
For the sweet rain of truth.

Dispel the blight of affliction
Rooted deep in the ignorant soil,
And moisten the mind's field
Where good grass struggles to grow.

The mind is a moonlit autumn field
Ripe with the gold fruit of knowledge.

Student Questions:

1. What is the religion of the author of this poem?
2. What do you think the "sweet rain of truth" is?
3. What does the speaker want the "sweet rain of truth" to do?
4. How does this poem express the Buddhist values of harmony, spiritual regeneration, and enlightenment?
5. Why did the poet choose an autumn field instead of a field in another season?
6. The autumn field is illuminated by the moon. What does the moon symbolize?

CHANGGA FOLKSONG

Will You Go?

And will you go away?
Will you thus forsake me,
Leave me, and go away?

How can you leave me so
That loved you every day,
How can you leave me?

I could cling to you, stop you,
For fear you would never return
Scared by my salt tears.

Go, then, I'll let you go.
But return soon, soon return,
As easily as you leave me now.

Student Questions and Activity:

1. What is this song about?
2. Do you think song lyrics can be called poetry? Why or why not?
3. Could the lyrics of this song be a successful song today? Why or why not?
4. Make this song come alive today by adding your own rhythm and song. Make up a chorus or refrain that expresses the emotions of the poem.

SIJO POEM

Songs of Five Friends

by Yun Son-do (1587-1671)

How many friends have I? Count them?
Water and stone, pine and bamboo -
The rising moon on the east mountain,
Welcome, it too is my friend.
What need is there, I say,
To have more friends than five.

They say clouds are fine: I mean the color.
But, alas, they often darken.
They say winds are clear; I mean the sound.
But, alas, they often cease to blow.
It is only the water, then,
That is perpetual and good.

Why do flowers fade so soon
Once they are in their glory?
Why do grasses yellow so soon
Once they have grown tall?
Perhaps it is the stone, then,
That is constant and good.

Flowers bloom when it is warm;
Leaves fall when days are cool.
But O pine, how it is
That you scorn frost, ignore snow?
I know now your towering self,
Straight even among the Nine Springs*.

You are not a tree, no,
Nor a plant, not even that.
Who let you shoot so straight; what
Makes you empty within?
You are green in all seasons,
Welcome, bamboo, my friend.

Small but floating high,
You shed light on all creation.
And what can match your brightness
In the coal dark of the night?
You look at me but with no words;
That's why, O moon, you are my friend.

*Nine Springs is the nether world, deep at the center of the earth.

Student Questions:

1. What parts of nature are the poet's five friends?
2. Why does he choose each one as a friend?
3. What would you choose from the list of nature mentioned in the poem?
4. Take each of the traits or characteristics of the five things from nature and put them into a person. What would that person be like? Would you want those things in a friend? What is missing for you?
5. How effectively is the symbolism of nature used to define the traits of friendship?

A POEM OF
HO, NANSORHON (1563-1589)

A Woman's Sorrow
[Kyuwon ka]

Yesterday I fancied I was young;
But today, alas, I am aging.
What use is there in recalling
The joyful days of my youth?
Now I am old, recollections are vain.
Sorrow chokes me; words fail me.
When Father begot me, Mother reared me,
When they took pains to bring me up,
They dreamed, not of a duchess or marchioness,
But at least of a bride fit for a gentleman.
The turning of destiny of the three lives
And the tie chanced by a matchmaker
Brought me a romantic knight,
And careful as in a dream I trod on ice.
O was it a dream, those innocent days?
When I reached fifteen, counted sixteen,
The inborn beauty in me blossomed, and
With this face and this body
I vowed a union of a hundred years.

The flow of time and tide was sudden;
The gods too were jealous of my beauty.
Spring breezes and autumn moon,
Alas, they flew like a shuttle.
And my face that once was beautiful,
Where did it go? Who disgraced it so?
Turn away from the mirror, look no more.
Who, who will look at me now?
Blush not, my self, and reproach no one.
Don't say, "A tavern somewhere has found a friend."
When flowers smiled in the setting sun,
He rode away on a white horse
With no aim, no destination.
Where would he stop? Where should he lodge?
How far he went I know not;
I will hear nothing from him, not a word.
Yet I dare to hope he will remember me,
Though changed from what he has been.
Hush, anxious heart, hush, that longs
For the face of him who abandoned you--
Long is a day; cruel is a month.

The plum trees by the jade window
Have blossomed and scattered, spring after spring.
The winter night is bitter cold,
And now falls thick and fast.
Long, long is a summer's day; the

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Dreary rain makes my heartache keener.
And blessed spring with flowers and willows,
It, too, wears a melancholy look.
When the autumn moon enters my room
And crickets chirp on the couch,
A long sigh and salty tears
Endlessly make me recall details of the past.
It is hard to bring this cruel life to an end--
No, I must unravel my sorrow calmly.
Lighting the blue lantern, I play
"A Song of Blue Lotus" on the green lute,

And play it as my sorrow commands me,
As though the rain on the Hsiao and Hsiang
Beat confusedly over the bamboo leaves,
As though the crane returned whooping
After a span of a thousand years.
Fingers may pluck the familiar tune,
But who will listen? The room
Is empty except for the lotus-brocade curtains.
Sing the pain that pierces my entrails,
And let it unravel sorrow inch by inch.
Oh, to sleep, and see him in a dream:
But for what reason and by what enmity
Do the fallen leaves rustle in the wind
And the insects piping among the grasses
Wake me from my wretched sleep?
The Weaver and Herdboy in the sky
Meet once on the seventh day of the seventh moon--
However hard it is to cross the Milky Way--
And never miss this yearly encounter.
But since he left me, left me alone,
What magic water separates him from me
And what makes him silent across the water?
Leaning on the balustrade, I gaze at the path he took--
Dewdrops glitter on the young grass,
Evening clouds pass by; birds sing sadly
In the thicket of green bamboos.
Numberless are the sorrowful;
But none can be as wretched as I.
Think, love, you caused me this grief;
I know not whether I shall live or die.

Student Questions:

1. What were the miseries and longings expressed in the poem?
2. What beauties and wonder of nature make the poetess feel even worse?
3. How would a Western woman's experiences be the same or different from the life of the woman in the poem?

COMPARING THEMES

A Song for My Shadow
by Kim Pyong-yon (1807-1863)*

You follow me as I come and go,
No one is more polite than you,
You are like me,
But you are not I.
On the shore under a setting moon
Your giant shape startles me;
In the courtyard under a midday sun
Your small pose make me laugh!
I try to find you on my pillow,
But you are not there;
When I turn around in front of my lamp,
We suddenly meet again.
Although I love you in my heart,
I cannot trust you after all-
When no light is there to shine,
You leave me without a trace!

*Kim Pyong-yon is also knows as Kim Sat-gat, because he used to wear a large hat (sat-gat) so as to not look up to heaven.

My Shadow
Robert Louis Stevenson

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me from the heels up to the head;
And I see him jump before me, when I jump into my bed.

The funniest thing about him is the way he likes to grow--
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller like an India-rubber ball,
And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way.
He stays so close beside me, he's a coward you can see;
I'd think shame to stick to nursie as that shadow sticks to me.

One morning, very early, before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow, like an arrant sleepyhead,
Had stayed at home behind me and was fast asleep in bed.

Student Questions:

1. How are the two poems alike? different?
2. Which poem uses nature more for examples?
3. Do both poems have the same feelings about their shadow?
4. Why would two different cultures have poems about shadows?

POEMS OLD AND NEW

Poem of the Old Garden
by Jong-han Kim

The night has swallowed the village.
The frog sounds have swallowed the night.
One, two, three....
The lamplight dashes through the frog sounds.

At last the drunkard moon
Sneaks out and vomits
A landscape painted in silver.

I'll Have the Window Southward
by Sang-yong Kim

I'll have the window southward.
A piece of land will I have
To dig and work with a hoe.

I'll never be lured by clouds.
I'll enjoy free bird songs.
When the corns are ripe,
Come and share them with me.

When someone asks why I live.
I just smile.

Sijo Poem
by King Hyojong (1619-1659)

The rain that pits the clear stream,
     what has it got to laugh about?
Mountain leaves and flowers,
     why do they shake with joyous mirth?
They are right. Spring does not last many days.
     While we can laugh, laugh away.

POEMS ABOUT RAIN

Summer Morning After a Rain

by Kwang-sup Kim

After the rain stops,
The clear sky descends upon the pond
To usher in a summer morning.
Goldfish write poesy
On the green sheet.

Sound of Rain

by Yo-han Chu

It is raining.
The night quietly spreads its feathers.
The rain murmers in the garden
Like a chick lisping furtively.

The hazy moon became wan and
Warm winds began to breathe
As if the spring flowed from the sun.
And it is raining this dark night.

It is raining.
The rain arrives like a kind guest.
I open the window to receive him.
The rain falls, murmuring and unseen.

It is raining on the garden,
The window and the roof.
The rain falls,
Bringing secret glad tidings to my heart.

Rain

by Man-yung Chang

When philomels sing in the April hills,
Rain arrives over the green turf.

Rain's eyes are clear as crystals.
Rain boasts a white pearl necklace.

Rain weaves silver lace all day long.
In the shade of the willow trees.

Rain kisses me in broad daylight.
Rain's lips are wet with strawberry juice.

Rain sings a quiet song,
Ushering a balmy twilight.

Rain never tells us where she sleeps.
Jane, when we light the candle
And sit down together,

Rain bickers outside the window
Deep into the night.
At last in the morning
She goes away somewhere.

A POEM OF THE SEA

From the Sea to the Boy
by Nam-sun Choe

I

Clash, roll, break!
I strike, I smash, I destroy:
Towering mountains, rocks big as houses
I despise, I belittle, I roar.
Do you know my great strength?
I strike, I smash, I destroy.
Clash, roll, break, roar!

II

Clash, roll, break!
I have no fears.
Whoever wields power on earth
Is helpless before me.
Things, however big, are powerless
Before me, to me
Clash, roll, break, roar!

III

Clash, roll, break!
Whoever has never knelt before me,
Let him step forward!
The Emperor of China, or Napoleon?
You too bend down before me.
Let him challenge me!
Clash, roll, break, roar!

IV

Clash, roll, break!
Those who, in their tiny hills,
Islets or patches of land,
Pretend they are the only wise and holy ones,
Let them come and look at me!
Clash, roll, break, roar!

V

Clash, roll, break!
There is one equal for me:
That great, wide firmament,
He is indeed my kind.
He is free of petty grievances,
Conflicts or foul things,
Unlike the people in the mundane world.
Clash, roll, break, roar!

VI

Clash, roll, break!
I hate all the people in that world,
Except one group:
The brave and pure-hearted boys
They snuggle up to me.
Come, my boys! I'll embrace you all.
Clash, roll, break, roar!

14. YUT: A KOREAN GAME

INTRODUCTION:

Children the world over play various games. In this activity, students examine drawings to compare and contrast some outdoor games and pastimes popular with Korean children. They also learn how to play a traditional Korean game called yut. This Korean dice game is one of the most popular amusements during Korean New Year festivities. Students construct their own game and play yut with other classmates.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Identify similarities and differences in outdoor games of Korean and American children.

2. Construct and play the game of yut.

3. Hypothesize about the ways in which this game may have traveled to other cultures.

GRADE LEVEL: K-6

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #14a, Korean Children at Play, for all students; classroom map of the world; for yut games, copies of Handout #14b, Mal-Pan (Yut-Pan), and Handout #14c, Rules for Playing Yut, for all students; Teacher Background Notes: Yut: A Korean Game.

Two options for making yut games are provided below. To construct games, the following materials are needed:

- Option #1: For each game, a 12-inch-long by 1-inch-diameter wooden dowel is needed. Cut the dowel into six-inch lengths and then cut in half, so as to have one flat and one round side.

- Option #2: For each game, four wooden tongue depressors are needed. Color one side with felt markers or paint to simulate the "round" side.

- 4 buttons of the same color or other markers (called mals) per player are also needed.

PROCEDURE:

1. Ask students what kinds of games they play with their friends. List these on the board. Note which games are outdoor games and which can be played indoors.

2. Distribute Handout #14a, Korean Children at Play, to students. Ask them if they can correctly identify the games that the children in the three pictures are playing. Do American children play similar outdoor games? Which appear to be games enjoyed mostly by boys? by girls?

Illustration #1, a girl swinging, can be used to point out to students that swinging in Korea became popular on Tan-o Day, the fifth day of the fifth lunar month. People would hang long ropes from willow trees. It was thought that swinging would boost everyone's spirits for the coming spring and summer seasons. Illustration #2 depicts girls playing a little different version of jump rope from what American students play. This game is called "komujul nomki" and uses a rubber string. The game shown in illustration #3 is called "Paeng-ie chigi," a top-spinning game played on ice, the ground, or on other surfaces. Ask students what these games can teach us about the similarities between Korean children's games and those that they are more familiar with.

3. Next, introduce the concept of board games to students. Ask students to cite several examples of these types of games. What are their favorite board games? Do students know the origin of any of these board games?

4. Explain to students that they will play a traditional Korean game called yut. Display the game pieces to students (yut sticks, game board, and markers). Tell them that this game is still played for amusement in Korea today. Yut is native to Korea and originated during the Shilla Dynasty (57 B.C.-A.D. 935). It has been played for about 1500 years.

5. Teachers may wish to write the following poem written by Yu Man-gong during the Choson Dynasty on the board:

> Tossing high the yut sticks,
> Which sound like jade as they fall,
> Men playing lay against the odds,
> Get more eager, even foolish,
> Clapping and shouting in excitement,
> Shaking the houses and ground.

Using this poem, ask students to guess about the rules for yut. What do students think players do with yut sticks? Do people seem to get excited about playing this game?

6. Divide the class into groups of four students each. Distribute Mal-Pan (Yut-Pan) and Rules for Playing Yut to groups. Explain the rules of the game to students and allow groups ample time to become familiar with this game that is certainly new to them, yet very old to the Korean people.

Teacher Background Notes

Yut: A Korean Game

Holidays are a time of celebration everywhere. Almost every culture has its own special amusements or games that are brought to the forefront at holiday times--though they may not be exclusively relegated to a specific holiday.

Historically, games have been such an important part of life that the king of Castile, Alfonso X, compiled the first book of games in European literature in 1283. Many of the games of today have histories going back 1,000 years or more. Chess, for example, was King Alfonso's personal passion. It had been developed in India centuries earlier. It changed only slightly as it made its trip westward--its elephants, maharajas, and chariots being replaced by castles, kings, and bishops. Backgammon, one of the favorites of the 13th-century nobility, probably evolved from the Roman game, "tabula." Historians believe that Alfonso's subjects actually learned the game from the Arabs, who called it "nard."

Yut originated in Korea during the Shilla Dynasty. At first, the purpose of the game involved praying for a rich and bountiful harvest or foretelling something about the future.

The Korean game of yut is simple. It requires only the yut sticks, some buttons (or any other materials, such as small stones, coins, match sticks, etc.) for mal, a paper to use as a game board, and a minimum of two people. Yut sticks are usually about six inches long and about one inch in diameter, although history records much longer and much smaller yut have been used in the past. Yut are used like dice. They are always flat on one side and round on the other. Four yut sticks are used in the game. According to some sources, the four sticks represent four important animals--pig, dog, ox, and horse.

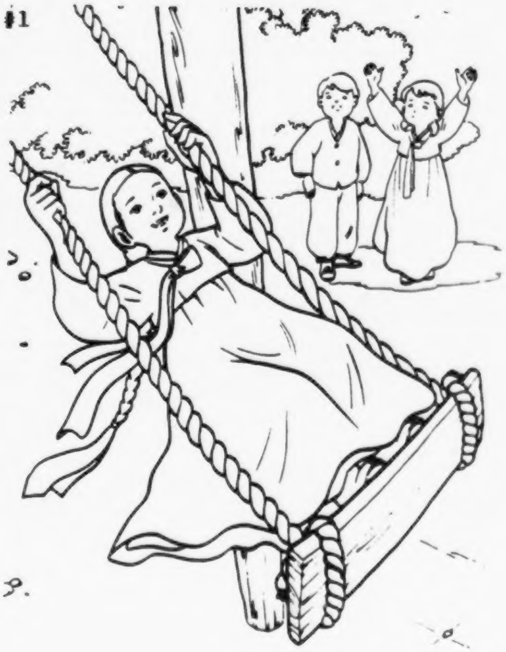
The yut board looks like a crossed diamond made of circles with four circles between each large corner circle. A large circle in the center completes the board. The game board is probably derived from ancient battle strategy maps and diagrams. All games start and finish at the same point, the start and finish point, which is the large circle so designated. The object of the game is for each player to get his four mals, meaning horses, around the board and back to the finish. The first one to do that with all four mals is declared the winner. Movement and scoring are determined by the way the yut sticks land when tossed into the air. Points can be from one to five. Starter is determined by a throw of the yut. The player getting the highest score proceeds first. Two mals of two players cannot be on the same spot at the same time. When a new mal lands on the occupied space, the mal originally on the spot is returned to the start. Two or more mals can be on the same spot if they belong to the same player. In that case, all the mals move together as one from then on.

If a player lands on a large corner circle, he may take a short cut. The possible detours are: 1,2,3,5,1 or 1,2,5,4,1 or (if you're very lucky) 1,2,5,1. When you send the opposing player's mal back to start, you get another turn. The player also gets an extra turn when the score is "yut" or "mo" (yut--all flat sides up; mo--all round sides up). New mals may be brought into play at any time (to a maximum of four), but each cast of the yut is used to move only one mal. Now try your hand at yut, a game that is enjoyed in Korea today by both children and adults.

Handout #14a
Page 1 of 1

KOREAN CHILDREN AT PLAY

#1



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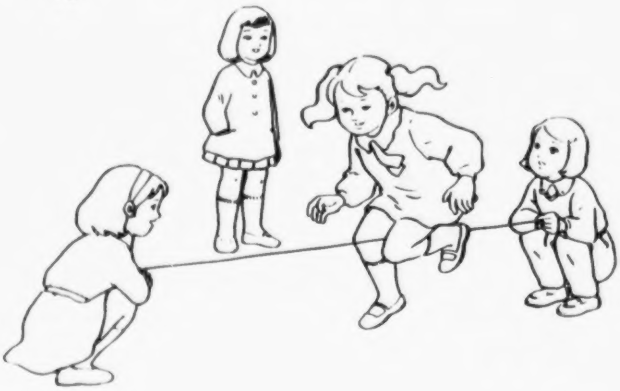
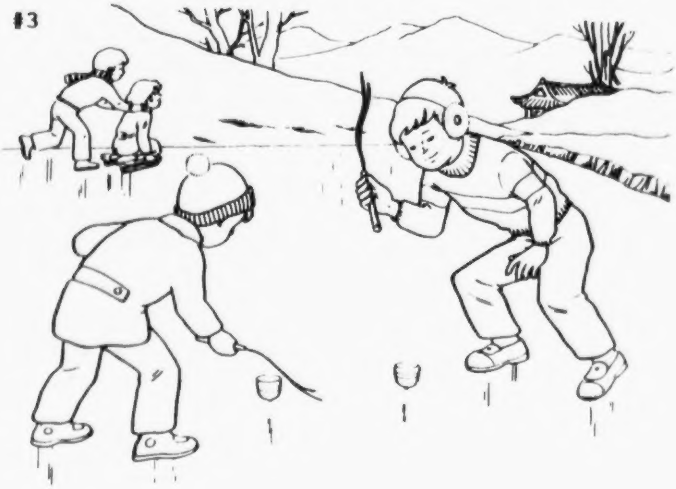


#3



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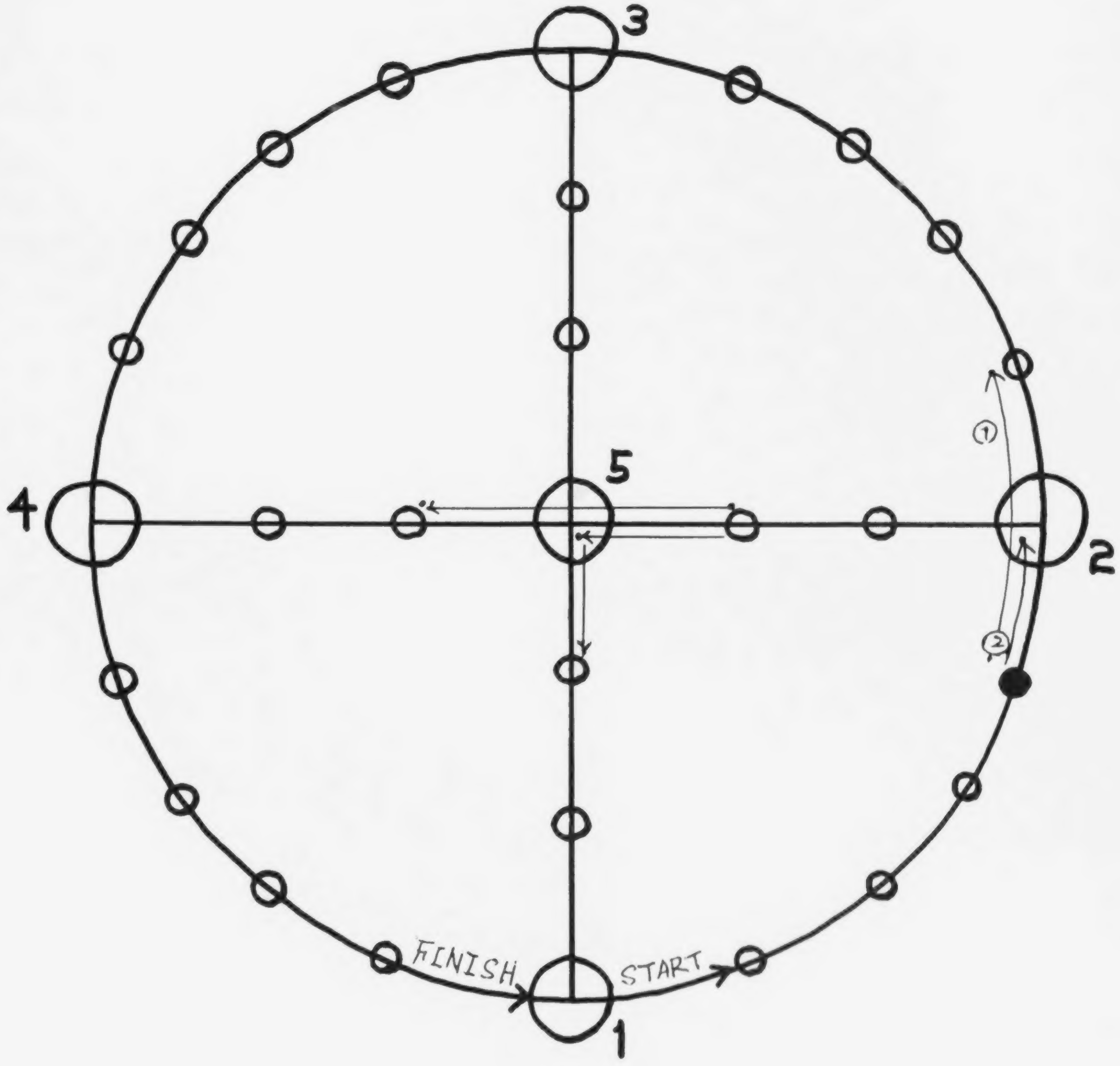
MAL-PAN (YUT-PAN)

1. When you get two points (gae) or more at the blackened place, you must go straight ahead, you can't take a short cut.

2. Only when you land at the three-way junction, can you take a short cut.



RULES FOR PLAYING YUT

Yut can be played by two to four players or by two teams of players. It is played on the floor. To begin, players take turns tossing the four yut sticks into the air. The player with the highest score begins the game.

Scoring system:

1. Do (one flat side up): 1 point (1 spot to move)
2. Gae (two flat sides up): 2 points (2 spots to move)
3. Gul (three flat sides up): 3 points (3 spots to move)
4. Yut (all flat sides up): 4 points (4 spots to move)
5. Mo (all round sides up): 5 points (5 spots to move)

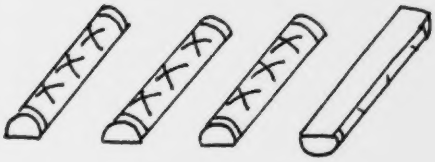
To begin, place your mals at "home." Throw the four yut sticks about two to three feet high into the air. As the sticks go up into the air, Koreans are known to yell "hurrah" or call out the name of what the player wants to get; for example, "Yut-i-ya" or "Mo-ya!" Let the four yut sticks fall on the floor. You will have one of the results shown on the following page.

Move your mal according to the scoring system given above. Advance your mals around the circle in a race to reach home first. You can take a short cut only if you land on a large corner circle. If two mals on the same spot belong to the same person, they may move together. If opposing mals land on the same space, the last one to land stays and the other must return to the start.

The most delicate aspect in the yut game is the strategy involved in moving mals. The most delightful and speculative point is making mals doubled or multiplied, because mals can move or die together. (The word designating this kind of multiplying or doubling is called "opgi," which in Korean means that a mother put her baby on her back.)

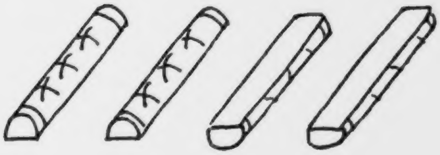
Do

one flat, three round
(like a single in baseball)



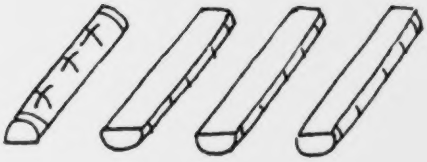
Gae

two flat, two round
(like a double in baseball)



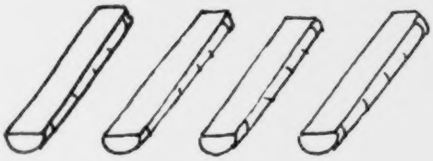
Gul

three flat, one round
(like a triple in baseball)



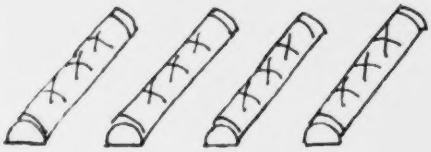
Yut

four flat
(like a homerun in baseball)



Mo

four round
(like a homerun in baseball)



KOREANS PLAYING THE GAME OF YUT

15. KOREAN KITES

INTRODUCTION:

Kite flying is a favorite pastime of young people in Korea. Traditionally, kites were flown in the winter season during festivities to welcome the New Year. Nobody knows who flew the first kite, although many credit China with the earliest kites. In this activity, students construct a kite using the traditional Korean design.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. List some of the uses of kites throughout history.

2. Construct a kite using a traditional Korean design.

3. Describe some of the traditions that accompany kite making and flying in Korea.

GRADE LEVEL: 2-6

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Teacher Background Notes: Korean Kites; copies of Handout #15a, Typical Korean Kites; materials for kite construction for each student: paper (if possible, tissue paper or another light and thin paper), bamboo strips (old bamboo blinds) or thin strips (¼") of cardboard, string, paint or markers, glue, scissors, compass.

PROCEDURE:

1. Introduce this activity on Korean kites by explaining that kite flying has been popular throughout history. Provide students with additional historical information about kites and kite flying using information cited in Teacher Background Notes: Korean Kites.

2. Ask students to brainstorm a list of all the possible uses of kites. Student responses might include weather prediction, winds and wind currents, sports and recreation, and uses in warfare. Ask them to describe the different sizes and shapes of kites--diamond-shaped, with elaborate tails, box-shaped, and so on.

3. Explain to students that Korean kites have holes in the center. Can they hypothesize the reasons for this unique kite design? Actually, the center hole provides the kite with stability and protection from too much pressure during a strong wind.

4. Students may be interested to know that in Korea many people compete in kite-flying contests in which opponents lines' are cut after being crossed by another kite line. The part of the line that is

closest to the kite is passed through a mixture of glue and powdered glass, which makes it strong and sharp. When given a tug, the line severs the opponent's line it crosses.

5. Students can now begin construction of a Korean kite. List the following steps for students.

- Determine the size of the completed kite by the size of the sticks and size of the available paper. Cut paper to approximate size, leaving a little extra for slack. Cut a round hole in the center of the kite.

- Apply glue to top and bottom sticks and place on paper, leaving enough room to wrap the edge of the paper over the sticks.

- Place diagonal sticks on the kite to determine length. Trim sticks and glue in place. Follow the same procedure to glue the vertical and horizontal sticks in place. Allow kite to dry thoroughly.

- Draw designs on paper to determine the final design choice. Decide whether you want to use pen or paint. Lightly sketch design on kite and then add color.

- Allow to dry thoroughly before adding string.

Teacher Background Notes

Korean Kites

Kites are popular forms of folk art in many countries. Korea is no exception. Korean kites are made simply with paper, string, and a few struts of wood or bamboo.

Nobody knows who flew the first kite. A tale, written on papyrus from the Elephantine Island in the Nile dated 500 B.C., related the story of a jealous pharoah and a life-saving adventure with kites. Kites were known in the Han dynasty in China. Many people believe that kites probably originated in China. The earliest written record of kite flying accepted by most scholars comes from the second century B.C. in China, where the philosopher Liu Ngan wrote that No-Ti, a great fourth-century genius, made a wooden kite that took three years to complete. Another story from China tells of an early kite ride by the Emperor Shun. He escaped from a tower where his enemies had imprisoned him when his daughter flew a kite made of two umbrella-shaped reed hats up to his window. He was able to grasp the lines and float to safety.

When the European explorers returned from their trips to the East, they brought home jewels and gold, silks and spices, and a new-found toy, the kite. The Dutch sailors often returned with brightly colored Chinese kites for their children.

In the West, kites were first thought to be exotic toys. But soon, Western scientists began to use the kite to discover many things about the universe. Around the beginning of the 20th century, many weather observations were made with kites. Scottish scientists were the first to use kites to record the temperature of the air high above the earth.

Many American school children learn about Benjamin Franklin, a famous kite flyer. Interestingly enough, however, Franklin did not discover electricity when he flew his kite. Electricity was already known in the 18th century.

When did kites first arrive in Korea? It is thought that Buddhist monks probably introduced kites to Korea from China. There are many legends about the uses of kites in Korean history. One story, dated A.D. 647, tells of General Yu-sin Kim. A group of people were trying to overthrow Queen Chindok. The fighting was intense. On a particularly dark night, a giant meteor fell from the sky. The troops loyal to the queen took this as a sign of her fall from power and were ready to give up. General Kim quickly constructed a giant kite and attached a lantern to it. The next night, he launched the kite with the lantern burning and woke up his troops, telling them the meteor had risen. The men were so delighted, their courage quickly returned and they went on to defeat the rebels, saving the queen and her dynasty.

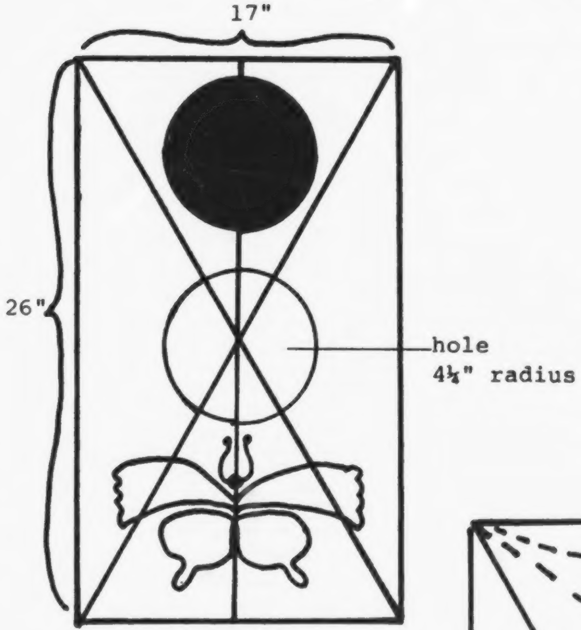
Another story from the Koryo Dynasty in the 14th century tells of General Young Choe, who had been sent to Chejo Island by the king to put down a rebellion of the Mongolian subjects there. He found that the rebels were securely housed in a fortress high on a cliff, out of the reach of his troops. One night, he flew kites with flaming torches attached over the fortress. When the kites were directly over the enemy territory, he ordered the lines cut and sent a shower of flames into the camp.

In Korea, kite flying can be a competitive sport. Kite flights are popular contests, especially during the New Year celebrations. The idea of this game is to sever the line of your opponent's kite by crossing it with your own and giving a sharp tug. The part of the line that is closest to the kite is passed through a mixture of glue and powdered glass, which makes it strong and sharp. As another part of the New Year kite festivities, fliers write the words, "Bad luck away and good luck stay" on the kite. Then, on the 15th day of the first moon, when the moon is high in the sky, both the kite and its string are released, carrying the owner's bad luck as far away as the wind will take it. In still another version of this activity, a family will put the name and birthdate of each child on a kite and set the kites free to carry away "sins" or "evil spirits" that might affect the children's future prosperity.

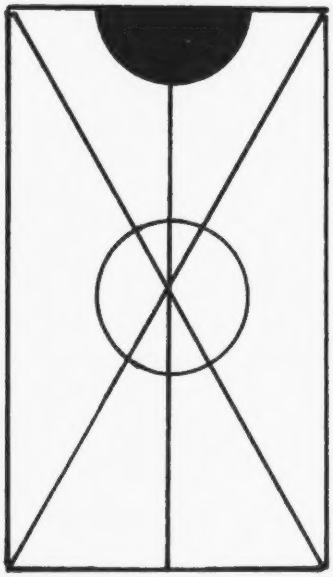
One of the most pleasant characteristics of kites is the artistry exercised in making them. In Japan, Malaysia, and Thailand kites are shaped like turtles, peacocks, fish, bees, centipedes, dragons, and butterflies. In Korea, there are over 70 varieties of kites, but most of them retain the basic rectangular shape. One distinguishing feature of Korean kites is the large hole cut in the center, which provides stability and protection from over-pressure in a strong wind. It also provides superiority in competition.

The decoration and color on Korean kites, rather than their shape, are what distinguish one type of kite from another. A kite with a moon-shaped patch is called a halfmoon kite or a *ban-dal yon*. A kite with a round patch is called a main mark kite or a *kog-chi yon*. Some kites have belts around their waists or foreheads and are called *dong-i yon*, while others are colored on the lower half and are named the "kite with a skirt" or *chima yon*. Different regions of the country have different kinds of kites. For example, in the T'ongyong district, there are turtle-boat kites, phoenix kites, and dragon kites. Pusan has a magpie-wing kite and Tongnae has a stingray kite.

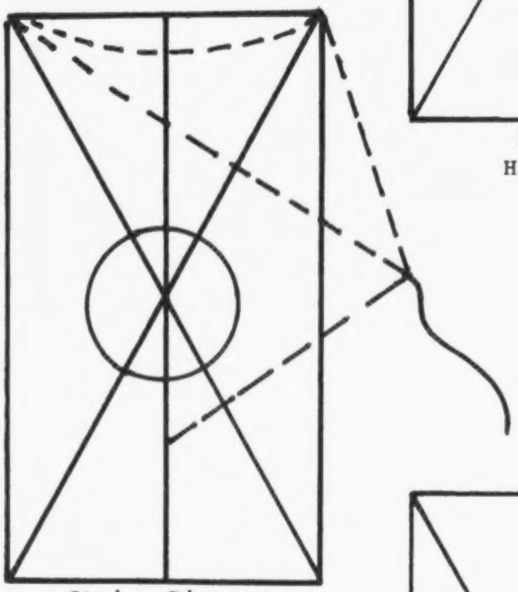
TYPICAL KOREAN KITES


17"
26"
hole
4¼" radius

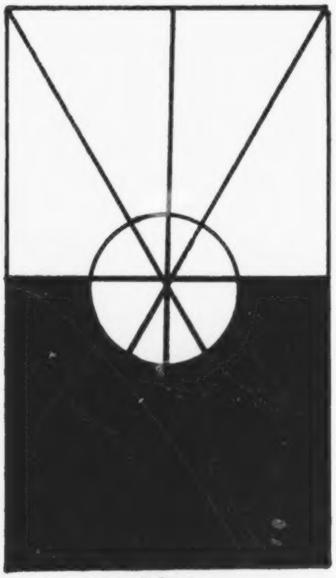
kog-chi
Main Mark



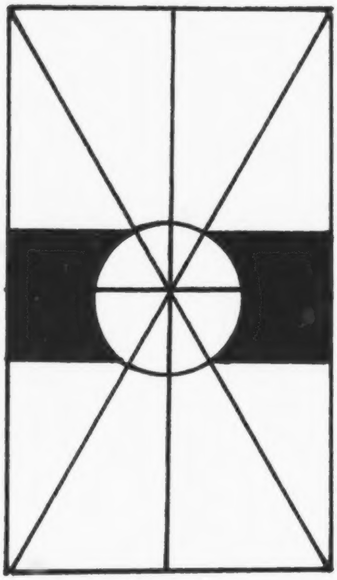
ban dal
Half Moon



String Diagram

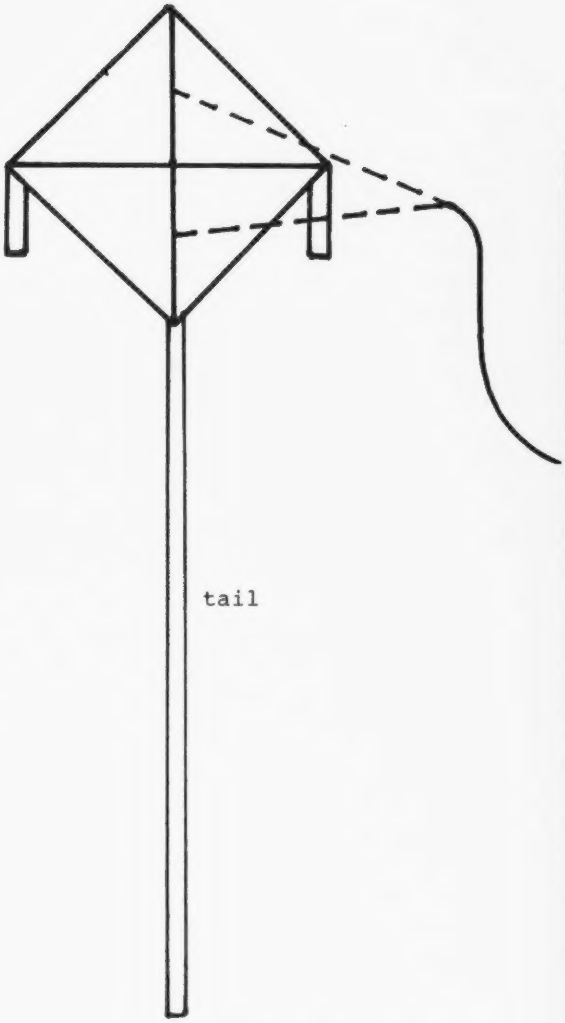


chima
Waist Half

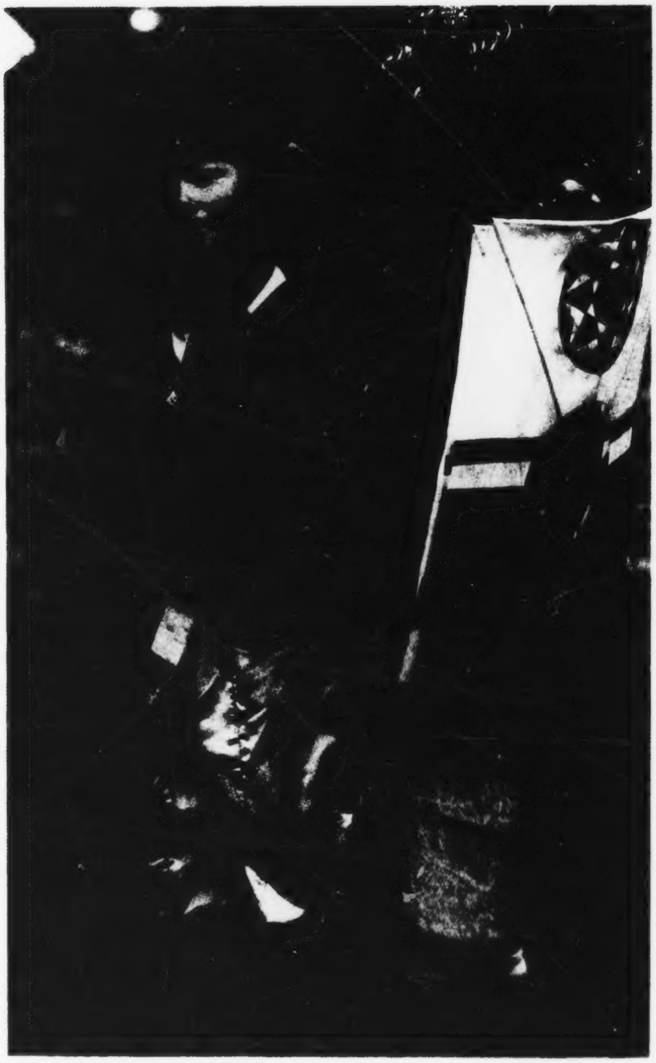


dong-i
Waist Belt

Handout #15a
Page 2 of 2



KAORI-YON (stingray kite)



16. MIRACLE ON THE HAN RIVER: KOREAN ECONOMIC DEVELOPMENT

INTRODUCTION:

According to the World Bank, the economic progress Korea has achieved in the past three decades is one of the most outstanding success stories in international development. In this activity, students learn about Korea's "Miracle on the Han River."

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Hypothesize solutions for problems involved in economic development.

2. Cite reasons for Korea's economic development of the past three decades.

GRADE LEVEL: 10-12

TEACHING TIME: 1 or 2 class periods with optional library research

MATERIALS:

Copies of Handout #16a, Economic Planning Committee Instructions, and Handout #16b, Part 1: Miracle on the Han River, for student groups; copies of Handout #16c, Part 2: Miracle on the Han River for all students.

PROCEDURE:

1. Review students' basic understanding of national economy and economic development. What is a nation's economy? How does a country keep its economy running? What do the students think are the conditions necessary for improving the national economy? Review with the class the basic definitions of trade, import, export, raw materials, industry, and gross national product.

2. Divide the class into small groups. Distribute Handout #16a and explain that each group will act as an economic planning committee for the South Korean government in 1961. Distribute Handout #16b and call students' attention to President Park's statement about a "Miracle on the Han River." Each group should come up with a plan for how to put the economy back on its feet by addressing the specific problems the country faced in 1961. At the teacher's discretion, students may want to look at economic profiles of several countries faced with rebuilding after World War II. They may go to the library and examine the Marshall plan, the Japanese economic plans after World War II, and so on.

3. When all the groups have finished their plans, reassemble the class and have groups present and justify, compare, and analyze plans. Were there any measures that all agreed upon? Have the class vote on which measures to adopt.

4. Distribute Handout #16c and read the account of how Korea did achieve a miracle on the Han River. How did the South Korean plans for economic development compare with the student-formulated plan? Why do students think the South Korean plan made sense for that country? Why was it so successful?

ECONOMIC PLANNING COMMITTEE INSTRUCTIONS

It is 1961 and Korea has been divided into North and South. You are a member of the new South Korean government's economic planning committee. Your committee's job is to (1) analyze the economic impact of the colonization by Japan (1910-1945), the political division of Korea, and the Korean War (1950-1953) using Handout #16b; and (2) based on your analysis, devise a tentative plan for helping your country rebuild, grow, and compete in the world economy.

Korean War, 1950-1953

Seoul, Korea, 1986

PART 1: MIRACLE ON THE HAN RIVER

According to the World Bank, the economic progress Korea has achieved in the past three decades is one of the most outstanding success stories in international development. Numerous obstacles blocked Korean economic development in the first half of the 20th century. Korea was colonized by Japan in 1910. The Japanese Government-General concentrated on establishing colonial economic and educational systems in Korea. For example, to impede the progress of Korean companies and to prevent the creation of new ones, the Company Ordinance was issued in 1910. This ordinance empowered the Japanese colonial government to grant charters, resulting in great hindrance to the development of Korean capital. Even chartered companies were subject to suspension or dissolution by the Government-General at will. Extreme limitation of fundamental education for Koreans was the most important basic "cultural policy" of the Government-General.

Five years after the Korean liberation in 1945, the Korean War broke out. During the Korean War (1950-1953), 50 percent of Korea's already meager manufacturing facilities, 40 percent of all private homes, and 20 percent of the nation's schools were destroyed. More than one million Koreans lost their lives in the war. In addition to the human costs, several international economists estimated that the war cost Korea the equivalent of one or two years' GNP.

After the war ended, South Korea had two-thirds of the population of the Korean peninsula to make a living on one-half of the land. In economic terms, this political division separated raw materials, resources, production facilities, and markets. North Korea was the site of many natural resources while South Korea had many light industries. South Korea had no significant exports.

South Korea was at the bottom of the international income scale. In addition, it was burdened with maintaining a large standing army. High defense expenditures were necessary to match the advanced weaponry of the North. Indeed, since the Korean War ended, an estimated one-third of the national budget has been earmarked each year for defense spending.

The economic progress that Korea has achieved since 1962 has been remarkable, not only in rebuilding a nation that was devastated by foreign domination and war, but in addition, Korea is heavily dependent on imports for almost all of its raw materials and energy. In 1961, Korea's per capita GNP was $82. In 1962 with all the odds against him, President Park announced the first Five Year Plan and proclaimed that working together, Koreans could create their own "miracle on the Han River." Plans were laid for the future. Constructive options for achieving this miraculous national economic recovery were developed.

In 1962, the only resource Korea had was an abundant supply of high quality labor. Due to Confucian values, which emphasized education and scholarship, rapid educational expansion occurred after liberation from Japan. More educated workers were available than were actually needed. Moreover, most of the burden of expanded education was placed on individual families, because of Korean parents' willingness to sacrifice themselves for their children's education.

So, between 1945 and 1960, the number of students enrolled in schools increased dramatically:

Elementary school--more than two times.
Middle school--more than six times.
High school--more than six times.
Higher education--more than twelve times.

PART 2: MIRACLE ON THE HAN RIVER

With few resources and accumulated technologies, the Korean government adopted policies to invest in labor-intensive, low-technology enterprises of a fairly modest scale during the initial stages. The skills required of workers were easily learned. However, surplus labor kept wages low by international standards.

In order to utilize the surplus labor for production, a high level of investment was required. Since domestic savings were low until the 1960s, the Korean government was forced to rely heavily on foreign loans.

Under this condition, two economic strategies were simultaneously implemented and regulated by the government: looking inward within Korea to implement a policy of import substitution; and looking outward to the rest of the world to implement a policy of aggressive export promotion. The Korean government encouraged industries by providing incentives for import substitution. Industries were encouraged by the government to lower the prices of domestic goods so as to become more attractive to as many consumers as possible. Those industries that produced affordable goods for local consumption were nurtured by different levels of government support. On the other hand, if companies did not lower prices enough for average Korean consumers, then the government could decide to allow foreign imports to compete.

An aggressive export promotion strategy was also implemented. By expanding their markets to include the rest of the world, Korean industries were able to greatly increase production. A variety of government incentives for export-producing industries were implemented, including reduction of taxes and tariff exemptions for imported raw materials to be used in export production.

Other incentives were also provided by the government and private industries. Those who helped to achieve the goals of the government's economic plans were given prestigious national awards. Industrial leaders and government officials organized contests between competing companies for those who produced more goods, sold more exports, or built more construction projects in other countries. Most importantly, both the public and private sector shared an interest in building a sound Korean economy from which all would benefit.

Labor-intensive light industry, especially textiles, led the economic development during the initial stage of Korean industrialization. More recently, heavy and chemical industries have grown to account for one-half of the total manufacturing output. The country is also producing a wide range of electronics, motor vehicles, machinery, and industrial equipment.

Once characterized as an isolated "hermit kingdom," Korea's economy grew initially because of the growth of exports. Exports have increased 600 times, from $55 million in 1962 to $32 billion in 1985. The seventh most important trading partner of the United States, Korea exports textiles, electronics, automobiles, and computers to our country.

Handout #16c
Page 2 of 2

Today Korea has achieved some significant economic accomplishments, including:

- Eight-percent annual growth rate since 1962.
- Many construction projects in the Middle East and other countries.
- Significant exports of semi-conductors, computers, and other electronic items.
- World's most efficient steel plant.
- Second largest ship-building industry in the world.
- Unemployment rate lower than most developed countries (4.2 percent).
- Low inflation rate (less than 3.5 percent).

If she continues to maintain an annual economic growth rate of 7 to 8 percent, Korea, by the year 2,000, is predicted to emerge as the 15th largest economy and the 10th largest trading nation in the world.

17. MADE IN KOREA: UNITED STATES - KOREA TRADE

INTRODUCTION:

Although government leaders have goals for an integrated economy, today Korea's economic growth is, to a large extent, dependent on exports. This activity looks at a trade issue involving Korea that occurred in 1985. United States shoe manufacturers lobbied unsuccessfully for protectionist legislation to be imposed on imported shoes, some of which were made in Korea. After examining the causes that contributed to this sentiment among specific interest groups in the United States, students consider the harmful effects of protectionist measures against Korea, our long-standing ally in the Pacific and our seventh most important trade partner. They will also begin to understand the complexities of international trade and, in so doing, realize that simplistic solutions are not appropriate answers in today's interdependent global economy.

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Identify several Korean-made products.

2. Define several international trade terms.

3. Articulate some of the causes that contribute to protectionist sentiments in international trade issues.

4. Identify ways to promote free trade.

5. Identify the harmful effects of protectionism in today's interdependent global economy.

GRADE LEVEL: 9-12

TEACHING TIME: 1 or 2 class periods

MATERIALS:

Copies of Handout #17a, Made in Korea, and Handout #17b, Trade Partners: United States and Korea, for all students.

PROCEDURE:

1. Begin this lesson by asking students if they (or their parents) have purchased any products made in Korea. Ask students to consider their shoes, clothing, family car, sports equipment, stereo, and TV. Were any of these items made in Korea? As a short homework assignment, students could do a home survey in which they identify all the Korean-made products they can find at home.

2. Distribute Handout #17a, Made in Korea, to students. Do they recognize any of these Korean-made products? If they do not own any

products made by these three major Korean companies, ask students if they have seen them advertised in the newspapers or on television.

3. Students may already know that in March 1986, Hyundai Motors, a major Korean multinational corporation, began exporting subcompact cars to the United States. Current company projections indicate that Hyundai Motors will sell 100,000 cars during 1986, more than any import car during an introductory year. Hyundai Motors of America is headquartered in Los Angeles, with regional offices in Atlanta and New York. If industry experts are correct, this inexpensive ($5,000-$7,000) subcompact may soon lead the field in sales of automobiles. Some believe that by 1990, there may be as many as 500,000 Korean cars in the United States. Ask students if they have seen advertisements for this new car on TV. Do they know of anyone who has purchased a Hyundai Excel? Has their family considered purchasing an Excel?

4. Explain to students that several U.S. auto companies plan cooperative investment projects (joint ventures) with other Korean car manufacturers. These products will soon be available on the U.S. market. General Motors and the Daewoo Corporation have planned a joint venture to produce new sports cars on a large scale. Ford Motor Company will work with the Kia Industrial Company, another large Korean corporation. In addition, the Chrysler Corporation has made arrangements for a joint venture with the Samsung Group in Korea.

5. Students should realize that Korean exports are certainly not new to U.S. consumers. Several other Korean multinational companies are quickly becoming household names in the U.S. For example, Samsung, Goldstar, and Daewoo export televisions, video recorders, microwave ovens, and personal computers. Sears' house brand of televisions is now Samsung. J.C. Penney has been selling Goldstar microwave ovens since 1983. Daewoo's personal computer was introduced in 1985 and has been selling well throughout the United States.

6. In 1985, the United States imported $10.71 billion worth of products from Korea and exported $5.96 billion. Students should realize that the difference between these two figures reflects a trade deficit with Korea. If they need help in defining this term, explain that a trade deficit is created when a nation pays out more for imports than it collects for its exports.

7. Distribute Handout #17b, Trade Partners: United States and Korea, to students. As a prereading activity, ask for students' opinions about our overall trade deficit or ask them to report information they have recently heard or read in the media about our current trade deficit. Do leaders in both political parties express opinions on this issue? What are they?

8. After students have read Handout #17b, use some of the following questions to prompt discussion:

- Why are American consumers attracted to imported goods?

- What conditions seem to promote protectionist feelings among groups of Americans?

- In what ways can protectionism escalate (become more serious) trade difficulties?

- Why do economists oppose protectionist legislation? What do they consider to be the consequences of protectionism?

- Do you think protectionist responses to international trade issues are advisable in today's interdependent global economy? Why or why not?

- Identify several groups of people that are adversely affected by protectionist legislation. In what ways are they affected?

- How do you think this trade issue was viewed by Koreans? Is this viewpoint important for us to consider? Who else would agree with the Koreans?

- What suggestions do economists offer to promote free trade in the world? Do you think these suggestions would work? Why or why not?

- President Reagan vetoed the shoe import quota bill and has stated that he will veto all protectionist bills drafted by Congress. Do you think he made the correct decision? Why or why not?

9. To culminate the activity, students can create their own political cartoons illustrating the harmful effects of protectionism on Korea, U.S. consumers, and other U.S. trade partners around the world.

Handout #17a
Page 1 of 3

MADE IN KOREA

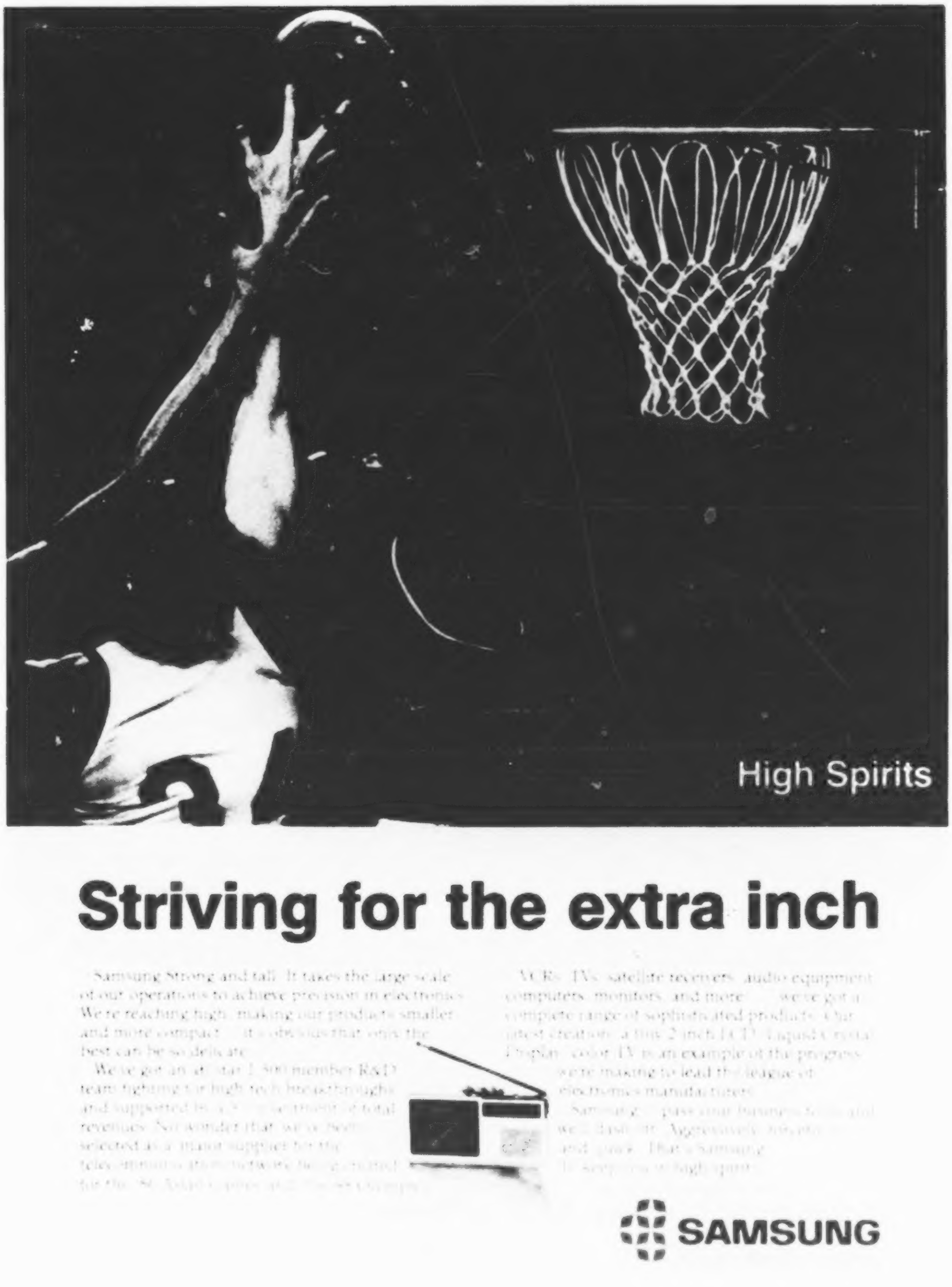
HYUNDAI
Cars that make sense.

Permission granted to use the advertisements from Hyundai, Samsung, and Goldstar, Seoul, Korea: 1986.

Handout #17a
Page 2 of 3

Goldstar
home appliance convenience
saves you time

GoldStar



High Spirits

Striving for the extra inch

SAMSUNG

TRADE PARTNERS: UNITED STATES AND KOREA

We are all linked to the rest of the world through international trade. Most importantly, international trade increases the total amount of products and services produced in the world. Trade among nations has contributed to interdependence among nations and created a complex global economic system.

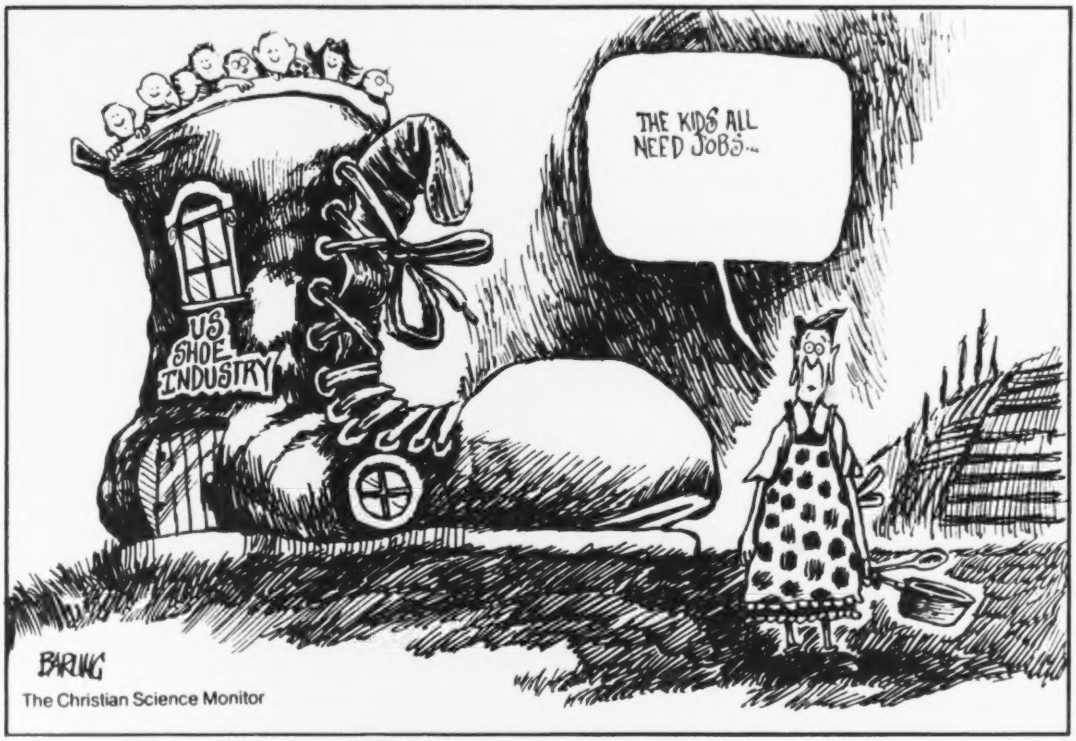
As you may already know, a *trade deficit* is created when a nation pays out more for imports than it collects from other nations in exports. Once the world's leading exporter, the United States has become the world's leading importer in the 1980s. Our current trade deficit (approaching $160 billion during 1986), is the subject of much attention in the media and in several U.S. industries. As frequently reported in the news media, this overall trade imbalance has also caused considerable debate in our nation's capital. As the next election approaches, international trade and the emotional responses that accompany trade issues will once again be publicly discussed and debated.

Some groups of Americans feel that their livelihoods have been adversely affected and their jobs threatened by certain international trade agreements. Furthermore, they favor restrictions on the foreign imports that compete with certain domestically produced goods in the U.S. marketplace. Several of these groups have lobbied their congresspeople to introduce *protectionist* legislation before Congress. Designed to protect domestic products from the competition of foreign imports, such legislation is described by economists as a short-sighted solution to complex trade difficulties in an interdependent global economy. For what may seem to be a quick answer to a complex issue, protectionist legislation carries far-reaching consequences--not only for our trade partners in other parts of the world, but also for many other Americans.

Most economists agree that *free trade* is the most sound economic policy and warn us that protectionist legislation can cause trade partners to impose retaliatory measures, such as higher *tariffs*--taxes on imports. Trade partners could also decide to restrict the access of our exports into their country by placing *quotas*, or limits, on the quantities of certain imported goods. These escalating measures could, in fact, lead us into what economists call *trade wars*, causing hard feelings among trade partners, lower production, and higher prices for all consumers.

The cartoon on the following page illustrates the political dilemma faced by President Reagan in balancing the interests of U.S. shoe manufacturers and the interests of Korea. In the cartoon, President Reagan is considering a protectionist response prepared by a Congressional committee to a trade issue that escalated during 1985.

Stated simply, this particular case involved American shoe manufacturers who felt that Korean-made shoes were unfairly competing with



American-made shoes.* They argued that since workers in Korea are paid less than their American counterparts, Korean-made shoes could be priced cheaper. Judging the quality of Korean-made shoes as equal or superior to domestic-produced shoes, when American consumers purchased imported shoes, the domestic shoe industry suffered. Simply stated, the U.S. shoe companies viewed foreign imports as the cause of their problems.

The cumulative effect of this consumer pattern, they argued, led to the closing of several U.S. shoe factories. Companies were forced to cut back production to avoid bankruptcy, and in the process, many workers lost their jobs. The protectionist bill that President Reagan is considering in this cartoon would have placed a quota on the total amount of Korean-made shoes allowed to be sold in the United States. In other words, the United States would place restrictions on Korea. This particular protectionist measure did not become law.

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*This trade issue was not limited to shoes produced in Korea. Shoes made in Brazil, Italy, Taiwan, and Spain were also included in this protectionist bill.

Permission granted to reprint cartoon from The Christian Science Monitor, 1985, TCSPS, artist--Barling.

Competition from foreign imports can result in the loss of American jobs, particularly in ailing, outdated, and inefficient industries. In this particular case, it was argued that U.S. shoe companies represent an ailing, inefficient industry. Economists suggested that if nations specialized in products that they can produce more efficiently than other countries, free trade would be encouraged.

Protectionist legislation can also have harmful effects on other Americans. It has been estimated that one out of six American manufacturing jobs is dependent on international trade. Trade wars among trading partners would seriously affect many of these American workers.

Most importantly, the trade partner against whom the protectionist legislation is intended should be carefully studied. International economists remind us of several important facts about U.S./Korea trade:

1. Korea accounts for only 3.2 percent of our total trade deficit. We seem to have an unfair tendency to equate Korea with Japan, a nation that accounts for one-third of our total trade deficit. U.S./Japan trade is more than nine times that of U.S./Korea trade. Just like the United States, Korea also has a serious trade imbalance with Japan. Korea's economy is 1/15th the size of Japan's.

2. Advocates of protectionism have probably forgotten that until 1982, the U.S./Korea trade balance was actually in our favor. Until that time, we exported more products to Korea than they sold to us. Only recently has this balance shifted. According to international economists, this shift is probably due to the rising value of the dollar, which makes American goods cost more to consumers in foreign countries.

3. Although Korea is our seventh largest trading partner, it is a relatively new arrival in the international marketplace. Korea is characterized as a newly industrialized nation and has not yet reached the status of a developed nation. Korea's share of world trade is only 1 percent. U.S. trade is especially important to Korea; 37 percent of Korea's exports go to the United States. Korea is dependent on exports to maintain economic growth. Foreign trade accounts for as much as 60 percent of Korea's Gross National Product.

4. Korea imports large amounts of technology from the United States and is the fourth largest buyer of our farm products. In addition, several important joint ventures--cooperative investment projects--between the United States and Korea have been established, providing many employment opportunities to people in both nations.

Joint Ventures

Korean Companies	American Partners
Pohang Iron and Steel	U.S. Steel Corporation
Lucky Goldstar	AT&T, Dow Corning, Honeywell
Daewoo	General Motors
Samsung	Chrysler, Hewlett Packard
Kia Industrial Company	Ford Motor Company

Korea also invests directly in the United States.

18. KOREANS IN AMERICA: A COMMUNITY STUDY

INTRODUCTION:

Many communities across the United States reflect the ethnic diversity characteristic of our nation. Today, Koreans rank as the second fastest growing group of new Americans. According to the 1980 census, the Korean community in the United States is made up of 354,543 people.

After examining current and historical immigration statistics that illustrate an increasing number of Korean immigrants to the United States, students conduct a short survey of their community in an effort to "see" and translate this data into a Korean presence in their community. In so doing, students will begin to appreciate the importance of ethnic diversity provided in many communities by the process of immigration. (In communities that do not have a significant number of Korean residents, students can assess the importance of international trade between Korean and American consumers by searching for Korean-made products in stores in their communities.)

OBJECTIVES: At the conclusion of this activity, students will be able to:

1. Connect immigration statistics to their own cultural awareness, using Korean community resources.

2. Identify Korean businesses and cultural centers in their community.

3. Identify several ways in which their community is linked with Korea.

GRADE LEVEL: 4-9

TEACHING TIME: 1 to 3 class periods and homework

MATERIALS:

Copies of Handout #18a, Korean Immigration, and Handout #18b, Korea in My Community: A Survey" for all students; Teacher Background Information: Korean Immigration; classroom world map; poster-making materials (markers, colored pencils, construction paper).

PROCEDURE:

1. Begin this lesson by asking students to identify the country their ancestors left to come to the United States. If a large classroom world map is available, allow students to point out the location of each country that is mentioned. Elicit student responses to the phrase, "The United States is a nation of immigrants." Students will probably understand that with the exception of Native Americans, the ancestry of all Americans can be traced to other regions of the world.

2. Divide the class into small groups of four or five student and distribute Handout #18a, Korean Immigration. Let students examine this information provided by the Immigration and Naturalization Service (INS). Then allow several minutes for student groups to create a list of the possible ways in which these statistics illustrating increased Korean immigration might be translated into a Korean presence in their community.

3. Ask students to consider reasons other than immigration to account for a Korean presence in their community: students, tourists, government officials, business representatives, and spouses and children of Koreans who may already reside in the United States.

4. Introduce the term ethnic group and ask students to define this term. Make sure they understand that members of an ethnic group share a common ancestry. To enhance students' understanding of this term, encourage students to include other criteria in their definition. Ethnic education emphasizes the recognition of the heritage, history, tradition and customs, language, contributions, and lifestyles of the many cultural and ethnic groups in American society.

5. Next, ask students to consider the ways in which residents of their community can gain a greater understanding of Korean culture in their community. For example, do students think that it is possible to take lessons to learn the national sport of Korea--Taekwondo (also a demonstration sport selected for the 1988 Olympics)--in their community? Is there a Korean restaurant in their community? Korean churches? Korean businesses? Korean students or exchange-students?

6. In a large group discussion, combine groups' lists. What examples were provided most frequently by students? Save this class list for use in culminating the activity.

7. To expand students' cultural awareness of Koreans in their community, ask student groups to create a second list that includes some of the ways in which international trade links their community to Korea. Ask groups to think of the Korean-made products available to them as consumers in their community.

8. Explain to students that as a homework assignment, they will complete a community survey to discover more about Koreans in their community. Distribute Handout #18b, Koreans in My Community: A Survey. Teachers may choose to assign four questions to each group of students or allow student groups to assign certain questions to individual members. Directions for completing this short community study are given on the handout. Since the survey will probably require a certain amount of travel within their community, students should be given several days to complete this assignment. (At your discretion, this survey can be expanded, depending upon the number of Koreans in your community.)

9. After students have completed the survey, call groups together to discuss and compare responses. Review the list created by students at the beginning of this lesson. Did students discover new information

about Koreans in their community and the links their community has with Korea? What were they?

10. Next, ask students to categorize the information gleaned from their surveys. Help students identify the following categories in their own words: (1) Korean cultural activities and learning opportunities--questions 6, 7, 8, 9, 10, 11, 12, 13, and 15; (2) economic activities, including consumer products and international trade with Korea--questions 1, 2, 3, 4, 5, and 17; and (3) community services and businesses that link students to Korea--questions 14, 16, 18, 19, and 20. In which categories did students discover the most information? Did students find answers to some questions to be surprising?

11. Review the list created by students at the beginning of this activity and the information they gathered in their community survey. Using this data, students should create a poster or brochure that highlights the presence of Korea in their community. Encourage students to develop creative projects. If necessary, allocate additional time for students to conduct more research in their community.

FOLLOW-UP ACTIVITIES:

1. In communities where a significant number of Koreans reside, this lesson can be supplemented by a class field trip to a Korean restaurant or market, Taekwondo classes, a local art museum, a Hyundai automobile dealership, and so on.

2. Students can conduct interviews with Korean business representatives in their community and invite them to class to enhance their understanding of Koreans in their local community.

Teacher Background Information

Korean Immigration

The first Koreans to come to the United States (c. 1882) were students and political refugees. The first large-scale Korean immigration to the United States and its territories began in 1903. Between 1903 and 1905, 7,226 Koreans immigrated to Hawaii to work on sugar plantations providing very low wages and poor working conditions. Many of these immigrants were illiterate. More than half were Christians from northern Korea who had been persuaded by American missionaries to migrate to Hawaii. Like many immigrants, improvement of their economic situation was an important motive for their immigration. Political instability in Korea prior to colonization by Japan in 1910 was also an important factor. Of these first Korean immigrants, less than 60 percent remained in Hawaii; 2,000 moved to the mainland and 1,000 returned to Korea.

In 1905, Japan established a formal protectorate over Korea. Perceiving continued immigration to the United States as a threat to their political stability, the Japanese government prohibited further immigration of Koreans to the United States and its territories. However, through a system of "picture brides," more than a thousand women from impoverished southern Korean provinces came to Hawaii between 1910 and 1924.

With the passage of the 1925 National Origins Immigration Act prohibiting further immigration to the United States of all Asians except Filipinos, Korean immigration to the United States virtually came to an end. In 1930 the Korean population in the United States was only 1,860, including 1,097 in California.

Under Japanese rule of Korea, Korean immigrants did not have a government to ask for help when they encountered problems. Many of these people contributed to the Korean independence movement in Korea during the Japanese occupation. Due to this allegiance, the U.S. government considered these people to be Korean immigrants and exempted them from internment during World War II. However, like other Asian minority groups in the United States, Koreans encountered racial discrimination.

Until the outbreak of the Korean War in 1950, Koreans remained a small minority group. They were hardly recognized by the American public, since Korea regained independence from Japan only in 1945. Following the Korean War, Americans viewed Korea as a poor, war-torn nation in need of help. The images of Americans who participated in this war and the popularity of the TV series M*A*S*H* have most likely contributed to a continuing perception of poverty and destruction.

Between 1950 and 1965, the size of the Korean community in the United States grew. During this period, 18,797 Koreans were admitted as permanent residents. The McCarran Act of 1952 assigned a quota of 105 immigrants per year to Korea and allowed for naturalization of Korean immigrants. War brides and relatives of immigrants, groups that were not subject to quotas, entered the United States in large numbers. In addition, many students, tourists, businessmen, and retired government officials became residents of the United States.

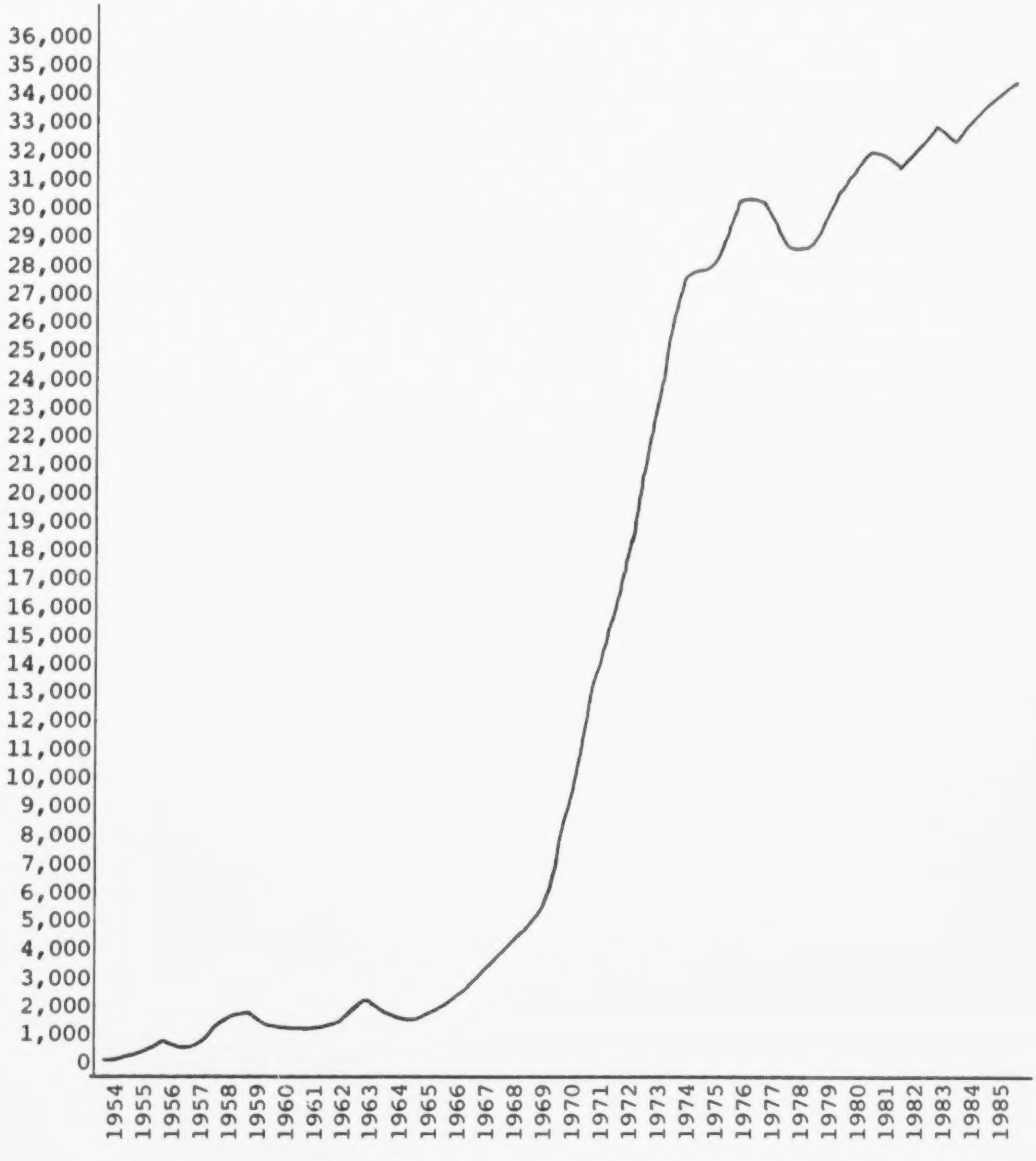
With the passage of the Immigration Act of 1965, Korean immigration to the United States greatly increased. Still in effect today, this act specifies two major categories of immigrant eligibility: people with advanced education, skills, or money to benefit American society; and family members of American citizens or permanent residents. Consequently, since 1965, the majority of Koreans choosing to immigrate to the United States have been from the well-educated and skilled urban middle class. Under the provisions of this act, many doctors, nurses, pharmacists, engineers, mechanics, and wealthy people from Korea have settled in the United States.

Several reasons can account for large-scale emigration from Korea. These include overpopulation and the ever-present threat of war caused by the division of South and North Korea. Perhaps fearing war more than others, North Koreans who fled to South Korea during the war consider themselves as potential "first" victims in the case of a North Korean victory. Moreover, these people have no relatives in South Korea and lack a solid economic foundation to forfeit if they leave Korea. Lastly, many of these people are Protestant and perhaps most exposed to American culture. Thus, a large proportion of Korean immigrants to the United States are North Korean refugees and their descendants.

Korean Americans tend to invest their money and energy in education more than anything else. One reason for this is to overcome racial/ethnic discimination. As a result, many second-generation Korean Americans have assumed professional jobs such as medical doctors, engineers, and scientists while their parents operate small-scale family businesses.

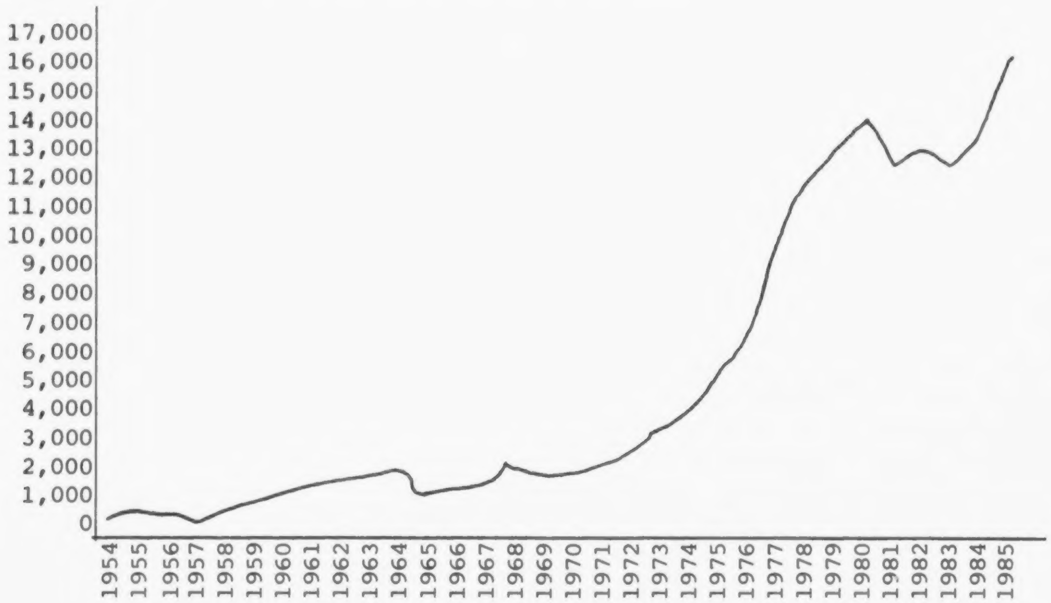
KOREAN IMMIGRATION

KOREAN IMMIGRATION TO THE UNITED STATES, 1954-1985



"Immigrants Admitted by Country or Region of Birth, Fiscal Years, 1954-1985" and "Immigrants Admitted by Class of Admission and Country of Birth, Fiscal Year 1985." Washington, DC: United States Department of Justice, Immigration and Naturalization Service.

NATURALIZED U.S. CITIZENS FROM KOREA, 1954-1985



"Persons Naturalized by Country or Region of Former Allegiance, Fiscal Years, 1951-1985." Washington, DC: United States Department of Justice, Immigration and Naturalization Service.

Handout #18b
Page 1 of 2

KOREA IN MY COMMUNITY: A SURVEY

This activity involves a community survey in which you will learn about the ways in which your community is linked to Korea and the ways in which you can use community resources to learn more about Korea.

Today, many communities in the United States reflect the ethnic diversity that is so characteristic of our country. As all of us have learned in school, the United States is a nation of immigrants. Our society bears the marks of the many different peoples that have come to our shores. Today, Koreans rank as the second fastest growing group of new Americans.

In addition, as you identify Korean-made products sold in stores located in your community, this lesson will also help you understand the ways in which trade with Korea affects all of us as consumers.

Try to answer as many of the survey questions as you can. You may use any source of information that you consider appropriate. You may also use the Yellow Pages® of the telephone book to find the answers for some of the questions.

1. Select a large department store in your community. Make a list of all of the types of Korean-made products that are sold in this particular store.

2. Name a clothing store that sells Korean-made clothing.

3. Name a sporting goods store that sells Korean-made products. What are these products?

4. Name a video equipment store or a computer store that sells Korean-made products. What are the products and brand names?

5. Is there a Hyundai automobile dealership in your community? Where is it located?

6. If you wanted to learn Taekwondo, where would you go?

7. If you wanted to learn the Korean language, where would you go?

8. Does a nearby college or university offer classes on the Korean culture? If so, what are the courses and where are they taught?

9. Does your community have any Korean churches? What are they?

10. Does an art museum in or near your community have examples of Korean art in its collection? If so, what are they?

11. Are there any Korean restaurants in your community? If so, what are the names of these restaurants and where are they located?

12. Does your community have a Korean food market?

13. How many Korean foods can you find at the grocery store where your family shops?

14. How many books on Korea does your public library have?

15. Where in your community can you purchase a Korean newspaper?

16. How could you locate a veteran of the Korean War in your community?

17. Contact your Chamber of Commerce to find the names of Korean businesses in your community. What are they? Where are they located?

18. Who would you call for assistance in obtaining a visa to visit Korea for the 1988 Olympics?

19. How much would it cost to fly from your city to Seoul, Korea?

20. Does Korean Air Lines land at the nearest airport? If so, how often? If not, to what city would you have to fly first to fly on KAL en route to the 1988 Olympics?

ADDITIONAL RESOURCES FOR TEACHING ABOUT KOREA

PRINTED RESOURCES

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GOVERNMENTAL ORGANIZATIONS

The Embassy of the Republic of Korea
1717 Massachusetts Avenue, N.W.
Washington, DC 20008

The Korean Embassy has prepared an information kit containing current information and statistics on Korea's culture, economy, trade, and so on.

Consulate General of the Republic of Korea
3500 Clay Street
San Francisco, California 94118

Facts about Korea, from the Korean Overseas Information Service, is printed annually. This is a handbook with general background and updated information on cultural, economic, and educational statistics. The Korea Annual, Yonhap News Agency, Seoul, is a compendium of general information that changes annually. It contains basic history, cultural information, and directories of government officials. These publications are available through the Consulate General or the consulates listed below.

Korean Consulates in the United States

Consulate General in New York
460 Park Avenue, 5th Floor
New York, NY 10022

Jurisdiction: Connecticut, Delaware, Kentucky, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, West Virginia

Consulate General in Chicago
500 North Michigan Avenue, Suite 610
Chicago, IL 60611

Jurisdiction: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, Wisconsin

Consulate General in San Francisco
3500 Clay Street
San Francisco, CA 94118

Jurisdiction: Northern California, Colorado, Utah, Wyoming

Consulate General in Houston
3 Post Oak Central Building, Suite 745
1990 Post Oak Boulevard
Houston, TX 77956

Jurisdiction: Arkansas, Canal Zone, Louisiana, Mississippi, Oklahoma, Texas

Consulate General in Los Angeles
Lee Tower Building, Suite 101
5455 Wilshire Boulevard
Los Angeles, CA 90026

Jurisdiction: Arizona, Southern California, New Mexico, Nevada

Consulate General in Atlanta
Cain Tower, Suite 500
229 Peachtree Street
Atlanta, GA 30303

Jurisdiction: Alabama, Florida, Georgia, North Carolina, Puerto Rico, South Carolina, Tennessee, Virgin Islands

Consulate General in Honolulu
2756 Pali Highway
Honolulu, HI 96817

Jurisdiction: Hawaii, Samoa

Consulate General in Seattle
1125 United Airlines Building
2033 6th Avenue
Seattle, WA 98121
Jurisdiction: Idaho, Montana, Oregon, Washington

Consulate General in Anchorage
101 Benson Boulevard, Suite 304
Anchorage, AK 99503

Jurisdiction: Alaska

Embassy of the United States
#82, Sejong-ro
Chongro-gu
Seoul, Korea
and
U.S. Embassy, Korea
APO San Francisco, CA 96301

The U.S. Embassy acts as an information office for Koreans interested in learning about the United States, and will respond to student requests about its functions. For Koreans there are U.S. Information Agency offices throughout the country that have books, pamphlets, and slides describing life in America.

Korean National Tourism Corporation
510 West 6th Street, Suite 323
Los Angeles, CA 90014

Provides general tourist information and colorful free materials about Korea, including posters, brochures, and maps.

Branch Offices:

460 Park Avenue, Suite 400
New York, NY 10022

230 North Michigan Avenue, Suite 1500
Chicago, IL 60601

Korea Trade Promotion Corporation
KOTRA
46, 4-Ka, Namdaemoon-ro
Choong-ku
Seoul, Korea

Sponsors and participates in international trade affairs, introducing Korean industry and products abroad. Also assists in developing export policies, researching, and exploring overseas markets.

United States Offices:

Empire State Building
350 5th Avenue
New York, NY 10001

Occidental Center
1150 South Olive Street, Suite 2662
Los Angeles, CA 90015

20001 Bryan Tower
Dallas, TX 75201

World Trade Center
Ferry Building
San Francisco, CA 94111

111 East Wacker Drive, Suite 519
Chicago, IL 60601

EDUCATIONAL AND NON-GOVERNMENTAL ORGANIZATIONS

Asia Society
Education and Communications Department
725 Park Avenue
New York, NY 10021

The Asia Society is in the process of co-producing a videocassette on Korea for 7th and 8th graders. A teacher's manual will be included. The upcoming fall/winter edition of Focus will be a special issue on Korea. The journal comes out three times a year and can be obtained at cost by writing to the marketing director.

Committee on Teaching About Asia
c/o Urban Education Program
Associated Colleges of the Midwest
420 West Wrightwood
Chicago, IL 60614

A subcommittee of the Association for Asian Studies, $5.00 per year membership; quarterly newsletter that includes announcements of forthcoming conferences, continuing education programs, employment opportunities, and extensive reviews of curriculum materials and other educational resources.

International Cultural Society of Korea
Daewoo Building, 5th Floor
526, 5-ga, Namdae-num dong
Joong-ku, Seoul, Korea

A non-profit organization that works for cultural exchange with foreign countries.

Korean Economic Institute of America
1030 15th Street, NW, Suite 662
Washington, DC 20005

A non-profit organization established to promote economic relations between the United States and Korea. Informational programs also focus on bilateral issues in broader regional and global contexts. Korean Statistical Handbook, published by the Economic Planning Board, Seoul, includes statistics and graphics.

Korean Royal Asiatic Society
CPO Box 255
Seoul, Korea

Organization to promote the study of and disseminate knowledge about the arts, history, literature, and customs of Korea and neighboring nations. Annotated booklists of publications. Special reduced prices for members.

Korean-United States Economic Council, Inc.
World Trade Center, Suite 1102
Korea Building
Hwehyon-Dong, Joong-Gu
Seoul, Korea

Publishes a quarterly newsletter containing briefs on current economic agreements, developments, and updates.

Office of Bilingual-Bicultural Education
California State Department of Education
721 Capital Mall
Sacramento, CA 95814

A Handbook for Teaching Korean-Speaking Children, published in 1983; a source for Korean immigration, education, and sociocultural factors ($2.50 plus tax and postage).

Woodrow Wilson International Center for Scholars
Asia Program
Smithsonian Institute Building
1000 Jefferson Drive, SW
Washington, DC 20560

Supports advanced research on Asia culture, history, politics, economics, and America's relations with Asia. Several publications including Korean Studies in America: Options for the Future, Reflections on a Century of U.S.-Korean Relations, and Wild Asters: Explorations on Korean Thought, Culture, and Society.

World Affairs Council of Northern California
School Program
312 Sutter Street
San Francisco, CA 94108

Publishes a collection of 12 lessons, A Potpourri of Lessons to Introduce Global Ideas: Korean Examples ($.10 per lesson).

University-Based Programs

Brigham Young University
David M. Kennedy for International Studies
Publication Services
280 HRCB
Provo, UT 84602

Publishers of Building Bridges of Understanding: Koreans, a 25-page booklet of culture-based information developed for Americans who are planning to live in Korea ($5.00). This center also publishes a Culturgram on Korea and other nations in the world. Culturgrams are briefings to aid in understanding and in cross-cultural communication ($2.20).

East-West Center
1777 East-West Road
JAB 4069
Honolulu, HI 96848

The East-West Center is a research facility with a library primarily for its own staff. It contains census materials that show Korean migration and immigration, population shifts/trends, and other demographic statistics.

Georgetown University
Asian Studies Program
School of Foreign Service
Room 506A ICC
Washington, DC 20057

Publishes Mid-Atlantic Bulletin of Korean Studies three times a year. The Bulletin is free to those in the Mid-Atlantic region and costs $5.00 to those elsewhere. Scheduled for publication in April 1987 is a textbook incorporating scholarly materials about all aspects of Korean history, culture, and society.

Indiana University
East Asian Studies Center
Memorial Hall 203
Bloomington, IN 47405

The East Asian Studies Center has a number of resources, many published or provided by Korean government agencies. Resources also include brochures and pamphlets on Korea. The Center also has the film, "Korea: Land of the Morning Calm," and accompanying study guide.

University of Hawaii at Manoa
Center for Korean Studies
1881 East-West Road
Honolulu, HI 96822

The History and Culture of Korea is a series of six 20-minute programs that examine Korea's past and present; the series is available for purchase. The center publishes a series of studies, colloquium papers, and reprints of articles from other journals.

University of Texas at Austin
Texas Program for Educational Resources on Asia
Center for Asian Studies
Austin, TX 78712

Materials on Korean culture and history available to teachers.

Yale University
East Asian Outreach Center
Yale Station, Box 13A
85 Trubull Street
New Haven, CT 06520

Catalog of resources, guides for teachers, and background materials; two films, "Korea: Land of the Midnight Calm" and "History and Culture of Korea."

PERIODICALS

Arirang
Subscription Manager
CPO Box 7187
Seoul 100 Korea

Magazine published quarterly by the American Women's Club. Contemporary and historical topics written by Korean and American women residing in Korea ($14.00 per year).

Korea Herald
250 W. 54th Street
New York, NY 10019

The Korea Herald is the only English-language Korean newspaper available in the United States. It is distributed nationwide by second class mail through subscriptions of $58 per year. It is a daily newspaper except for Mondays. Its major subscribers are research institutions and the federal government. It contains the news of Korea and is edited for the interests of its largest subscribers.

Korea Journal
Kumi Trading Company, Ltd.
Subscription Department
CPO Box 3553
Seoul, Korea

Contains translations of Korean literature and articles on visual arts and politics. Also contains short stories and poems in translation. Published monthly by the Korean National Commission for UNESCO ($25.00 per year surface mail).

Korea Today
SISA New America
945 S. Western Avenue #207
Los Angeles, CA 90006

Monthly photo journal.

Korean and Korean-American Studies Bulletin
2054 Yale Station
New Haven, CT 06520-2054

Published three times per year. Contains editorials on libraries, museums, publicity, seminars, and conferences (individual subscription, $8.00; institutional subscriptions, $15.00 per year).

Korean Culture
Korean Cultural Service
5505 Wilshire Boulevard
Los Angeles, CA 90036

Published quarterly by the Korean Cultural Service. Feature articles on arts, literature, and Korean life with photographs (free).

Korean Literary Works
Si-sa-yong-o-sa Publishers
115 W. 29th Street
New York, NY 10001

Edited by the Korean National Commission for UNESCO. Includes collections of novels, plays, and short stories.

EDUCATIONAL TRAVEL OPPORTUNITIES

Fulbright Summer Seminars. Six-week seminars on Korean history and culture. Applications available each year in mid-October from the address listed below. Deadline is usually mid-December.

Fulbright Summer Seminars
Center for International Education
Department of Education
ROB 3, Room 3916
400 Maryland Avenue, SW
Washington, DC 20202

Fulbright programs are administered in Korea by:

Korean-American Educational Commission
Garden Tower 1801
98-78 Unni-dong
Chongno-gu
Seoul 110 Korea

California International Studies Project. Sponsors of two study tours to Korea for educators. Focus on follow-up curriculum development, workshops, and presentations to the general community. For information about plans for additional study tours to Korea, contact:

Ms. Tuckie Yirchott
Study Tour Coordinator
California International Studies Project
Stanford Program on International and Cross Cultural Education
Lou Henry Hoover Building, Room 200
Stanford, CA